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MISSIONARY BIOGRAPHY.

From the London Evangelical Magazine.

MEMOIR OF REV. EDWARD PRITCHETT;

Late Missionary at Vizagapatam, East-Indies.

Mr. Pritchett was born at Birmingham in 1772. At an early period he was removed to London, where he served his apprenticeship; during which period his diligence, probity, and good temper, gained him the esteem and affection of the family. He was afterwards an assistant in the business of a respectable tradesman, who was so much pleased with his conduct, that he left him an executor and sole trustree of his property.

Mr. Pritchett was the subject of serious impressions, at various times, even from his childhood. By reading the Pilgrim's Progress at nine years of age, he was much affected; but what he met with in the description of the Valley of the Shadow of Death, and the whispering of blasphemies in the ear of the Pilgrim, proved a source of extreme alarm, and a fearful apprehension that he himself had complied with the suggestions of Satan, and had committed the sin against the Holy Ghost. From this distress, however, he was at length relieved by a sermon which he heard at church, in which the true nature of that sin was explained. Religious impressions and convictions of sin were renewed from time to time, and he took pains to satisfy his conscience by the performance of duties; but all this while he "lived a Pharisee," and was ignorant of the righteousness of Christ as the only solid ground of a sinner's hope; and this pharisaical spirit was fostered by the perusal of 'The Whole Duty of Man,' so that he began to think there were few persons so religious as himself.

After the expiration of his apprenticeship, he was providentially led to reside in a family which made a profession of religion; and this, probably, brought him under the ministry of Mr. Radford, by which his mind was gradually enlightened. He began to seek unto God in a manner very different from the former, not presuming to offer his own obedience as an equivalent for the divine favor, but coming to God as an unworthy sinner, thro' the blood and righteousness of Christ His views on these subjects were much enlarged by reading Hervey's Theron and Aspasio, and by a sermon preached by the Rev. M. W. on the doctrine of justification. This important change took place in his 20th year,

Mr. P. having joined the church under the care of Mr. R. soon began to render himself useful; and a Mr. Johnson having recently commenced a Sunday School in that neighborhood, and in which he felt the need of assistance, was introduced to Mr. Pritchett, who became his colleague and intimate friend; and there is reason to believe that Mr. Pritchett's assiduous labors in the school were rendered a blessing to many young persons. His zeal for the good of mankind was also displayed by his becoming one of the first and most active members of a humble association formed in aid of the British and Foreign Bible Society, and which had the honor of being the first, in order of time, of all those numerous Auxiliaries by which that noble institution is now benefited.

It soon occurred to Mr. Johnson and Mr. Wheeler (another intimate friend of Mr. Pritchett,) that he possessed qualifications remarkably suited to the office of a Christian Missionary. His zeal, his prudence, his perseverance, his disinterestedness, and his happy equanimity of temper, rendered him, in their apprehension, a fit person to offer himself to the London Missionary Society as a candidate. They therefore recommended this step to him; but such was the lowly opinion he entertained of himself, that he recoiled at once from the proposal; nor could he, till after many serious conferences with his friends, and much prayer for divine guidance, be prevailed upon to offer his services to the Society. At length, however, he made an application in the usual manner to the Directors, was readily received, and sent to the Missiohary Seminary at Gosport. This took place in the month of May 1806. At that time Mr. P. was engaged in business, together with his brother, and was in so prosperous a line that he had the fair prospect of acquiring considerable property; but he cheerfully relinquished his worldly pursuits, however promising, and devoted himself without reserve to the work of the Lord among the heathen.

Mr. Pritchett having pursued with diligence the usual course of studies at Gosport, was appointed, with Mr. Brain, to a mission in the Birman country (east of India.)

He and his colleague embarked for the East on the 4th of May 1809, and proceeded to the Cape of Good Hope, where he resided about four months, preaching with much zeal and affection to the soldiers, many of whom, there is reason to believe, were converted to God by his ministry. He then proceeded to Madras, where he arrived Feb. 4, 1810, and shortly after to Rangoon, a principal city in the Birman country, where he and Mr. Brain were kindly received by Messrs. Chater and Carey, the Baptist Missionaries then in that place. It was the intention of Mr. P. and his friend to go forward as soon as possible to the city of Ava, with a view to a permanent settlement; but it pleased God very shortly to remove Mr. Brain, by death, after a severe illness of only eight days. The distracted state of the country, in consequence of a war with the Siamese, prevented Mr. P. from going to Ava; and as Rangoon was already occupied by the Baptist brethen, and Mr. P. was earnestly entreated to assist the mission at Vizagapatam, recently deprived of that invaluable Missionary Mr. Des Granges, he thought it his duty to remove; and accordingly, after a tedious detention at Calcutta, under circumstances at times difficult and distressing, he was enabled to join the brethren, Gordon and Lee.

Here, in conjunction with the other brethren, Mr. P. continued faithfully to labor for more than years. While detained at Calcutta he made some progress in the Telinga language, being assisted by the converted Brahmin, Anundarayer. After residing for sometime at the station, he was enabled, like his colleagues, to go out into the surrounding villages, and to read and to explain to the natives portions of the word of God, and sometimes to visit the idol temples and converse with the Brahmins.

Mr. Pritchett entered into the conjugal state with a Miss Parkhouse, neice to the Rev. David Brown of Calcutta, about October 1811, previous to his leaving that place for Vizagapatam. But it pleased God to deprive him of his dear partner at an early period, for she expired in about two months after the birth of her first-born, on the th of December 1812. Mr. P. attended the sickbed of his wife with affectionate assiduity, and a letter to his brother, relating the particulars of her illness and death, with his feelings on that mournful occasion, do great honor to his sensibility and Christian temper. We shall transcribe a single passage.—

"You will suppose, that for many weeks past, I have been much hindered in my work, for my dear wife had none to attend upon her but myself. I had begun to visit the neighboring villages, as well as the schools, and the people in town. This work I must now re-assume; but as miraculous conversions do not take place in our times, and as the prejudices of the people in favor of their vanities are as strong as Satan can make them, and as the best means I shall be able to use even for years to come will be but feeble, it must be with no sanguine hopes of immediate success. Indeed it is with weeping we go forth, bearing the precious seed, wondering how it can abide and grow while such myriads of hungry fowls are waiting to devour it; but 'faithful is he that hath promised' the golden sheaves of an abundant harvest to our Divine Master, and he will do it. Only let the Lord give to his people a spirit of earnest, persevering and unwearied supplication, that, whilst they pray, confident of being heard, they may wait with patient expectation, not accounting the Lord slack concerning his promise, nor his Missionaries slothful, because nothing appears to be done. I am going on with something like a translation of the Acts; but when I shall attain that knowledge of the language which will enable me to complete it properly, I know not."

In this modest manner did Mr. Pritchett estimate those talents which others could perceive were extraordinary, and which, after a few years of diligent study, rendered him such a proficient in the language, that his translation of the New Testament received the highest encomium of the best judges.

In the year 1818, having finished his version of the New Testament in the Telinga (or Teloogo) language, he offered it to the Committee of the "Calcutta Auxiliary Bible Society," by whose recommendation the four Gospels and the greater number of the Epistles were transmitted to Madras for examination; and having been inspected by Mr. Campbell, of that city, an eminent Telinga scholar, as well as by a learned Shastroo, attached to the college of Fort St. George, it was favorably reported of by both, as a plain, intelligible version, adapted to general use. The Committee in consequence adopted Mr. Pritchett's translation, and ordered 2000 copies to be printed at Madras. Mr. P. then proceeded to that city, and continued there, superintending the press, till the whole was completed; and while this work was in hand, he translated a tract "On the Creation" into the same language; and also diligently employed himself, proceeding with the translation of the Old Testament, many parts of which he had previously translated.

Having accomplished the object of his visit to Madras, he returned with his family to the original station at Vizagapatam in March 1819, and proceeded with the translation and the revision of those parts which were translated, the completion of which was the grand object on which his heart was fixed.

While thus laudably engaged, it pleased God to put a period to his labors; for, on the 2d day of June 1820, he felt indisposed, and was in and out of his study frequently, complaining of the strong winds affecting him more than usually. On Sunday morning the 4th, he rose very unwell, and without being able to take any thing more than a cup of tea, went into the town to preach; but towards the latter part of the service, was obliged to conclude rather abruptly, and returned home very ill. About Tuesday he said to Mrs. P. "I have had some most pleasing thoughts this morning." She replied, "I wish it had been so with myself;" adding "that the cares of the family had occupied too much of her thoughts." He replied, "My dear, I hope the enemy will not be permitted to distress you; I have no doubt but I shall meet you in heaven."

They were both too ill to converse much. During the week, though in very great bodily pain, and burning with fever, he manifested the most patient resignation, praying to God to enable him to suffer patiently all his holy will concerning him; and several times said, "I don't know why a Christian should wish to stay here—a real Christian, that loves, and has lived to God." On Sunday, the fever was very high, and he endured great agony, not able to say much; but in a very impressive manner, while Mr. Gordon was by his bed-side, said, "My times are in thy hands." On Monday he was thought to be rather better, and at night he appeared more composed than he had been for some nights past; but, alas! about 3 o'clock on Tuesday morning he expired.

Mr. Pritchett was a man who possessed great vigour of constitution, and had endured the climate of India for ten years without any material inconvenience. He was a truly devoted Missionary, and took great delight in his work, notwithstanding the great labor of it. His acquaintance with the Telinga language was extensive, accurate, and idiomatic. He had finished the New Testament, and was looking forward with holy expectation to a period, apparently not remote, when he should have the inexpressible satisfaction of completing the Old Testament also. But the great Sovereign of the world, for reasons unknown to us, was pleased to put a sudden period to his useful exertions, and remove him from his work to his reward. "The Lord is righteous in all his ways, and holy in all his works."

ACCOUNT OF THE CONVERSION OF A MAHOMEDAN NEGRO IN ANTIGUA.

From the London Methodist Magazine for Dec.

We have lately received from our excellent friend, Mrs. Gilbert, of *English Harbour*, in Antigua, the following account of the Conversion of a Mahomedan Negro, which we doubt not will be read with interest, both as it shows the deep prejudices against the religion of Christ implanted in the heart by Mahomedan delusion, and displays the power of the grace of Christ in effectually subduing them.

A man belonging to the King, who is Office Messenger to Mr. Gilbert, is a blessed instance of the power of grace. He is a native of Senegal, and was a bigoted Mahomedan. In his capacity of Office-Messenger, I often saw him, and took an opportunity of inquiring whether he felt concerned for his salvation. To my sorrow I found him, as it were, bound by a triple chain to the service of Mahomet, and well instructed in the Koran. He can read and write Arabic. I gave him a Spelling-Book, and put him in the way of learning to read English; but this he was careless about, lest he should be ensnared into the Christian religion. One day I devoted some time to conversing with him, and as he attended the chapel, more out of compliment to us, than any thing else, I asked him, "Now that you hear the Gospel preached, what is there in the religion of Mahomet, which you consider superior to the religion of Jesus Christ?" He said, that "the first island he went to, after he was taken from his own country, was Barbadoes; and that he was told that the people were Christians, but that he never saw so much wickedness in his whole life. They said they worshipped God; but they worshipped nothing and nobody, and he concluded that his religion was the best. He afterwards went to one of the French Colonies, and there certainly was more appearance of religion; but then they cursed and swore, and got drunk, and he concluded that his religion was the best; as in his own family (at least) he saw no drunkenness, neither heard cursing or swearing. After this he was brought to English Harbour, and there he saw a few who appeared to worship God, but some of them were not good people." I asked him if, in his own country, there were not good and bad Mahomedans. He said, "O yes, he had a brother that was a grief to his father, who was a good man." He said, "The Christian Religion was very good, and he was pleased to hear so much about Mooses (Moses) and Abrahum (Abraham;) but there were some things in his religion so good and so sweet, that he could not bear the idea of giving them up." I begged him to tell me what they were. He said, that "his religion taught him, that as soon as he died, Moses would conduct him across a river, which would wash away all his sins, and cleanse him from all pollution; that heaven was on the opposite side of the river, and when they had reached the opposite side, Mooses would present him to Jabriule, (Gabriel,) and Jabriule would place him in Abrahum's bosom, and then he should never more know pain, or sorrow, or death." I took the Bible in my hand, and said, "This is my Koran, and I find that death is sometimes compared to passing a river; but the Bible never teaches us that any river, however pure, or any conductor, however holy, can take away our sins." I then read to him the 1st Epistle of John, i. 7, and some other passages pointing to the atonement, and said, that with respect to the blessedness held out to him in Mahomedanism, the religion of Jesus promised that, and much more. I then read Revelation xxi. 4; vii. 17, and said, that many of the promises in his religion had been borrowed from the Christian's book. He seemed amazed, but still contended for the superiority of his religion. He said, "Christians did not feel for the poor so much as Mahomedans did; that once a week all those that had cattle and sheep, sent a certain quantity to a place appointed, where the beasts were killed and distributed to the poor, and the poor were collected together by the sounding of trumpets." I told him that the religion of Jesus was remarkable for inculcating the greatest kindness and attention to the poor, and read several passages of Scripture with respect to the *manner* of showing mercy to the poor, in which his religion and mine differed widely. I said our God was the Searcher of hearts, and those who worship him and obey his commands, did it to please *him*, and not to make a vain shew before *men*; that the people in English Harbour who cared for the poor, did not sound trumpets, but that the work was done, and God knew it, though *he* did not. He made no reply. I then offered him an Arabic Bible, if he would read it. He rather declined it. However, as Lieutenant Lugger, of the Royal Artillery, was so kind as to give me two, I urged him to take one. It was some days before he would receive it. He brought me a manuscript prayer, written in Arabic, which was sent from one Mahomedan negro to another when any were sick, as having some charm. He told me I might keep it a week or two, so I kept it to encourage him to take my book, which at last he received. After this, for some time, he shunned me. He appeared occasionally greatly agitated, and at that time had a woman living with him of a bad character. Mr. Gilbert had a long conversation with him, endeavouring, by Scripture, to expose the fallacy of Mahomedanism, and shew him the excellency of the Christian Religion. He was invulnerable; and the conversation wound up by his saying, "That the Christian Religion was very much like his own, and that he believed Jesus Christ was a very good man, but that he could not pray to him, and did not consider him as God; nor did he like to hear any body speak against Mahomet."

For some time after, we had no conversation with him, but he continued to attend the chapel. His countenance frequently showed great wretchedness of mind, & he tells us now, that at that time he frequently told his Mahomedan friends (three in number) that his mind was wretched, having some doubts respecting the validity of *their* religion. They did all they could to frighten him; and have renounced all communion with him, and in their opinion, consigned him over to present and eternal ruin. One day, business brought him to our house; I said to him, "Peregrine, how was it that you, who were of so good and respectable a family, came to be sold as a slave?" "I was taken prisoner in war," said he. "What were you fightiug for?" "Our kings fight about their religion; they send messages to say, that if you do not believe, and do such and such things in religion, as they do, they will come and fight with you; and I was obliged to go to war with the rest of the people: I was taken prisoner, and sold. I do not like this in my religion, and two other things I do not like;" but he did not tell me what they were.

"Ah," said I, "Peregrine, here my religion is the best. My Master is the Prince of Peace. He reproved Peter for drawing his sword to defend him. When Christians want to bring people to think as they do about religion, they send them Missionaries, and Bibles, and clothes, and implements of husbandry. They teach them to read, and to wear clothes, to work their lands, to love one another, to love even their enemies. He said, "Yes, that is very good;" however, he seemed not to like the contrast, and the conversation ended.

His misery of mind at last brought him to pray, which he had never done before, that God would show him what was right; his prayers were heard, and he called Jesus his Lord and his God. He was publicly baptized in our chapel, by Mr. Whitehouse, renouncing all the delusions of the False Prophet. It was an affecting season, and peculiarly so to me. He chose the name of Peter himself. At the love-feast, he spoke in a manner that affected the whole house. He said, "I come to Antigua, I no know the true God; I say Mahomet my God. I go to chapel, I go away, I laugh at it. Such and such people (mentioning their names) talk about Jesus; I say, no Jesus, no God; Mahomet my God. My heart then hard; but now I know Jesus God, Jesus my God; I have him in my heart;" and he clasped his arms across his breast.—This is indeed one among many other remarkable instances, that Jesus is hastening his kingdom, and bringing along with him millennial grace and glory in the West, as well as in the East. We are daily crying, "Thy kingdom come, thy will be done in earth, as it is heaven: For thine is the kingdom, the power and the glory, for ever and ever."

EXEMPLARY CHARACTER OF NATIVE CHRISTIANS IN INDIA.

From the London Missionary Register.

A Gentleman in the Company's service, who visited Chunar, bears the following testimony to the Native Christians:—

"It was delightful to witness the beautiful order and decorum of the Native Women. The first sight of such a Congregation of Worshippers is, of course, the more striking, because one has hitherto been accustomed to see the Women of this country under such very different circumstances. These are precious souls, gathered into the fold of Christ, from among such as we once were. To hear them call on the Name of the Lord Jesus, confessing their sins; to hear His praises sung by them; and to witness their modest deportment and great attention—was really delightful.

"I went with Mr. Bowley, to hear him catechise the Christian Women in one of their houses, and was indeed gratified. I was more particularly struck by their behaviour and deportment. They read, too, very well; and seemed well to understand the questions and answers of the Catechism: and then they sang. I cannot tell you what I felt in hearing them sound the praises of Jesus. They, too, seemed to feel as they sung.

I went afterward to see two of the European Invalids, whose wives were among the Christians. The first was an old broken-down Soldier, nearly deaf; and I was accosted, on entering is door, by a Native Girl, neatly dressed, saying in English, "Good morning, Sir:" there was another little black creature, running about: these are two Native Orphans, whom this man has adopted. On entering the house of the next, I was particularly surprized to observe the exceeding cleanliness and neatness of the house and all its furniture: we surprized the man at his Bible: his wife came in, soon after, having been among those who were examined: she is, Mr. Bowley says, a pious woman; and he has been brought to seek Jesus, since he came to Chunar: so that the place is dear to them both.

The whole appearance of the Barracks, of the houses of the invalids, and of those of the Native Christian Women, was such as reminded me of a Country Village in England on the Sabbath Day. Some were sitting at the doors, and others in the verandas, reading; and the whole of them were so quiet, that one could not but be sure that the Gospel of peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the Natives themselves, Mr. Bowley told me, say that the place has been quite altered since the Gospel has been preached. The Hawkers and Venders of goods, now never think of going to the Barracks on a Sunday; for they only meet with reproof or advice, instead of selling any thing: and the very Coolies of the place have learned something of Jesus Christ: for the women talk of Him to all who will listen.

VISIT TO A JEWISH SYNAGOGUE IN INDIA.

Extracted from a work lately published, entitled, Sketches of India.

"From this Chapel (Armenian) scene, I was led by my conductor, the very same morning, to one greatly and most affectingly contrasted with it.

"I followed him down a narrow back street, through a dark and dirty entrance, and up a staircase, the lower half of worn brick, that above, of broken ladder, like wooden steps, into an antichamber, filled with slippers; from whence after rapping at a half closed door, we were admitted into a dismal looking room, where such daylight as found its way was broken and obscured by the dull and feeble light of several mean lamps of oil.

"Round this chamber, sat about fifty venerable looking figures, in large robes of white, with turbans, out of the centre of whose muslin folds, the short top of a crimson cap was just visible.

"One of them stood up at a raised reading-table near the entrance, and opposite him, was fixed against the wall, a sort of plain wooden press, like a half book case.

"Of those seated round the room, some were aged, with long silver beards, some middle aged, with beards black or red, and curling or bushy; their complexions differed from olive even to fresh, and they were in general, very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic, still they appeared totally unlike, not only the Mahometans of India, but also those from Asia Minor, who visit our Indian ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume, and the eye of every one was immediately rivetted on small written or printed books, with which each, even a boy among them, was provided.

"Here, without a temple, and without altar, giving mournful evidence of the truths of those very prophecies, the divine interpreter of which their fathers rejected, and the past accomplishment of which they still deny, here was a stray flock of the house of the lost sheep of Israel. Unhappy race! Cursed be the man who, believing your origin and history, should, in a bigot's zeal, look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren. We know, that arm which scattered you with fury, will gather you with greal mercy.

Is this mean chamber, your temple? Do these dull lamps supply the mystick branches of your golden candlestick? Your tabernacle and ark of the covenant, is it thus poorly you possess them? The alter of incense, the mercy seat, are they gone? And do ye, whose forefathers went up in open state, through the gate Beautiful, into that temple so familiar to you by description, so clear in cherished recollections of it,—do ye steal thro' yon dark entrance to your degraded worship? Dry up your tears; still press the law and the prophets to your bosoms. Seventy years before the destruction of your second temple, the foundation stone of your third war laid; was laid in the sepulchre of a crucified Saviour: he too is the key-stone of its loftiest arch, where he sitteth on high a King of glory, triumphant over sin and death; a prince of peace, making intercession for you, a God of mercy, waiting to be gracious.

FOREIGN MISSION SCHOOL.

Extract from the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.—Sept. 1821.

This favored institution continues to enjoy, in a remarkable manner, the approving smiles of heaven. The expectations of the Christian public, in regard to it, are surpassed; and the history of its progress affords abundant encouragement to pursue the system of educating heathen youths, who may be cast upon our shores. It seems probable that the number of suitable candidates for this species of charity will be increasing, as the commercial intercourse, which our countrymen hold with many parts of the heathen world, is frequent, and of such a character as to bring our sea-captains and factors into a personal acquaintance with the chiefs and people of many tribes. Mr. Fisk suggests, also, that some promising youths, of Greek extraction, may probably hereafter visit Cornwall to enjoy the benefits of the school.

The Committee would take this opportunity of observing, that the best way of bringing forward heathen boys, who come to this country in a state altogether untutored, is to place them for a considerable time in religious families, especially the families of clergymen, so that some advances may be made in the rudiments of learning, and some judgment formed of the intellectual capacity of every pupil, before he is received for a regular and thorough education. As all, who arrive among us, cannot be thus educated, it seems desirable that a selection should be made; and that those, who will make the greatest proficiency in study, should enjoy the greatest advantages.

The state of the school has been generally prosperous, during the year past. While the pupils have rewarded the assiduous care of their instructors by their docility and attention, it is peculiarly gratifying to add, that the greatest of all blessings, those of a spiritual nature, have been continued to the institution. A few brief extracts from the quarterly reports of the Rev. Mr. Daggett, Principal of the school, to the Prudential Committee of the Board, will give a general view of its state and progress. Under date of Feb. 6, 1821, Mr. Dagget says: "The conduct of the scholars continues to be very good; and their progress in learning according to their several abilities, is satisfactory. There is seldom any thing to reprehend in any of the scholars, excepting ——." The exception, which Mr. Dagget felt obliged to make, was, we are happy to say, in a great measure removed, at a subsequent period.

By the next quarterly report, which is dated May 7th, it appears, "that there is but little which is new or interesting to communicate. The professors of religion in the seminary, fifteen in number, continue to maintain an exemplary character. We have favorable hopes," says Mr. Daggett, "of the piety of others, but wish to be very cautious about forming a judgment, which we may have occasion to relinquish. The school is in an orderly and improving state, as far, I think, as can be expected. We are now preparing for the approaching examination and exhibition, which will be on the 15th and 16th inst."

The annual examination and exhibition of the school, here anticipated, were very interesting to a crowded audience. Among the visitors were several strangers, gentlemen of intelligence and distinction, who were much gratified. Among the pieces exhibited were a *Cherokee Council of War*; on the subject of the present dispute between the Cherokees and the Osages, and a *Diologue in Owhyhean*, respecting the late intelligence from the Sandwich Islands.

In his last quarterly report, dated Aug. 6th, Mr. Daggett says, "The state of the school is, I think, as favorable as it has been at any time, though no special seriousness exists, at present, among the students."

The whole number of pupils is thirty-four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choctaws; three of the Stockbridge tribe; one of the Oneida tribe; one Tuscarora; one Narragansett; two Coughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those, who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as Missionaries, or assistants, in some parts of the heathen world. Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open communion.

Those members of the school, who are not professors of religion, regard Christianity as true and as pointing out the only way of salvation. Most of them appear desirous of possessing that good part, which shall never be taken from them. The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration.

Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campague, who resides near Zurich, in Switzerland, deserves particular notice. The venerable doner had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proof of his paternal regard, and of his interest in them, and in the mission to their countrymen. The disposition of the money he submitted to the principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced, and received the name of the doner.

Many donations in articles of clothing, and in such kinds of provisions, as are used at the common table of the pupils, have been received from friends of the institution; especially from the people of Litchfield county, who, from their immediate proximity, can answer this call of charity with great facility. It cannot be doubted, that there is sufficient liberality in this thriving agricultural district, if called into systematic operation, to furnish abundant supplies of food and clothing for any probable number of youths, who may enjoy the blessings of this seminary. If the example set by some towns, were followed by others in similar circumstances, there would be little demand upon the Treasury of the Board, except for the salary of the instructors.

It is now five years since the Foreign Mission School was established. The public have seen its design, its management, and its happy results. The prayers of thousands ascend for its welfare; and the thanks of other thousands, in remote heathen countries, will be returned for its beneficent influence.—*Missionary Herald.*

Anecdote.—*Liberality of the English Poor to Missionary objects.*—The account which the Collectors give of their reception among the poor is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them with their money, saying to the Collectors, "*Pray do not neglect us because we are poor.*" A lady in one district called on a poor widow, merely to prevent her feelings from being hurt, and told her, that, owing to her poverty, she did not expect any thing from her. "Oh!" replied the poor widow, "I cannot, poor as I am, refuse giving a penny a-week towards promoting the cause of that Redeemer who has given *me* the hope of *heaven!*" This poor widow has entirely to support five fatherless children, and yet she, of her penury, thus cast into the Missionary treasury. Indeed, (says our correspondent,) from this and many other pleasing occurrences, it is evident that the poor consider themselves favored by being thus called upon. The Collectors declare that they could not have been better received had they gone to distribute instead of receive money. [*Eva. Mag.*

GREEKS AND TURKS.

From the Mount Zion (Ga.) Missionary.

The TURKISH EMPIRE is becoming, every day, more and more interesting and solemn in its aspect. The reports abroad respecting the political state of that country, are so discordant and contradictory, and even where they have facts as their basis, are so mutilated and distorted, that it is impossible at the present juncture, to ascertain the precise condition of that infatuated people. But events of sufficient magnitude have transpired, and those too which are marked with the deepest characters of crime, to lead us to believe that some awful catastrophe is near at hand. The general madness which appears to have seized upon the nation, must, in the natural course of human events, be followed by some grand political revolution. It is impossible, that affairs in relation to this cruel & arbitrary government, and the mixed population over which it is exercised, should long continue in their present condition. Fearful changes—and probably at a period not far remote, await the Ottoman power. Should the uplifted arm of human justice be arrested in its descent, or its well aimed blow of vengeance be averted, we may be well assured, that the retribution of heaven will not always slumber!

Towards the unhappy GREEKS the Turkish government has long pursued a course of merciless and unrelenting tyranny. Not satisfied with having reduced them to a state of common degradation and servitude, these *fiends incarnate* have hunted them down with more than savage ferocity—sold them by thousands in the public market place—shot them down in the very streets of the Capital—stricken their heads from their yet quivering limbs—and hung their dead bodies in vast numbers upon the rigging of their victorious ships. Recent accounts from Constantinople state, that *headless corpses* are found in every street; that night and day the firing of pistols may be heard, and the number of victims who thus fall may be counted; that not less than *four thousand* unfortunate female captives have been exhibited for sale to the highest bidder, in Salonica; and that a Captain Pacha who lately arrived in the Dardanelles, hung the yards of his ship with 75 dead bodies, "being the remains of Greek seamen whom he had hanged as a sign of victory." These are some of the rank sins of Turkey which "*smell to heaven.*" And these acts of barbarity and murder have been perpetrated upon a helpless, and, generally, upon an unoffending people. If the Greeks have, at any time, acted with temerity, and committed deeds of outrage, it has been because the native love of freedom has impelled them to the contest when the hand of despotism has been lifted to wither them. Patriotism, valour and piety must all unite in wishing them success.

We have other facts which conspire in telling us, that the Ottoman empire is upon the brink of some dreadful concussion. To the rumors respecting the destruction of a greater part of Constantinople by conflagration, and the assassination of the Sultan and his sons, circulated through the medium of the German papers, we are not prepared, at present, to attach much credit; but storms are gathering of no common portent, which will sweep, and blast, and desolate that ill-fated region of tyranny and blood. The civil commotions of the Empire must sap the foundations of power;—and although the single arm of Greece, restrained and hampered as it is by oppression, may not be strong enough to give freedom to her sons, yet *the cruelties* which are systematically taught and practised by the Grand Seignor and his armed ruffians, must soon recoil with a dreadful retribution upon the heads of their authors. Those who are trained to the dark deeds of carnage and blood, are not over scrupulous upon whom they wreak their vengeance.

But Turkey has other causes of alarm besides those which relate to her disaffected, or her bloodthirsty subjects. Persia is already in arms upon one of her borders—and if we may credit recent reports, a skirt of the empire has felt the footsteps of her victorious armies. Againt Persia, war has been formally declared by the Porte, and published at Constantinople; while the news of Persian victories has spread consternation through the city. It is certainly in the power of the Persians to make destructive inroads upon the eastern part of the Empire. A determined foe from this quarter must be an unwelcome visitor to his *Sublime Highness*, especially when the very pillars of the throne appear to be crumbling, and the government, in all its departments, is violently shaken by the storms of internal contention.

Russia, too, is not an idle spectator of the scene. The Emperour Alexander, with the spirit of deliberation which renders him almost an exception amongst crowned heads, and from a regard to the jealousies of his brother potentates, has paused for a long time to survey the mighty and portentous scene;—but an open rupture with Turkey, if the war-signal has not already been given, is now *inevitable*. And when the work of death commences from this quarter, the abandoned Turks must be driven from Christendom, if their existence as a nation, be not annihilated by a blow. The Emperour with his legions of brave and hardy warriors, will come down upon them

"*Still as the breeze, but dreadful as the storm.*"

Upon this approaching scene we look forward with no common solicitude. We shall feel no regret when we hear, that the first effective blow is struck. Not that we delight in human slaughter;—but Turkey has forfeited by her more than savage butchery of the Greeks, all claims to lenity from those who profess the same religion which brought these murdered victims to an untimely grave. Christian nations not only have a right to interfere, but are solemnly bound to interpose their power between the Turkish poniard and their brethren in the faith. The laws of nations do not forbid it;—and whatever political systems *might* teach on this point, we need only the dictates of our own bosoms, and the spirit of the Bible to inform us, that the voice of humanity and pity will ever bless those who rescue grey-headed decrepitude, and trembling matrons, and helpless infants from the bloody fangs of *human tigers*.

The downfall of the Ottoman Empire, should it actually take place, ought to be hailed as an event auspicious both to the political and religious interests of the world. Its government is founded in corruption, and supported by the worst passions of the heart. An iron-handed despotism has too long, in this region, favored with a fertile soil and benignant skies, cramped the energies of the human mind, and withered the very productions of the earth. And yet it is not in a solitary instance, that a mean spirit of jealousy has been manifested, lest some Christian power should chastize these tyrants of our race, and give liberty to thousands of captives who have long been made to bleed at every pore. This spirit has been exhibited by the ministerial party in England;—has stained many of the public prints on the continent—and, what is "passing strange," has been more than obscurely hinted at by some of the Newspaper Editors in this land of boasted liberty. To divine the reason why the other powers of Europe should oppose the chastisement and conquest of Turkey by the Emperour of Russia, would not require the wisdom of a Daniel;—but it is to us mysterious how these feelings should gain admission to the bosom of an American freeman. We have no cause to be jealous of Alexander; and it must be acknowledged on all hands, that for moderation, justice & reverence for Christian piety, he stands first among the sceptered princes of the globe.

Should the Russians conquer Turkey, it cannot be pretended, that the curses of religious and political despotism will attend their march, as they ever have followed the footsteps of the barbarous Ottoman. This same Alexander who is so much villified by those who seem to have taken it for granted, that a great man cannot be a Christian or he that wears an earthly crown cannot lay his honours at the feet of Him who wears the crown of heaven, may be the appointed instrument for tearing down the pillars of Turkish despotism, and of restoring liberty to bleeding Greece. The introduction of the Bible and its institutions into that country, would, no doubt, soon effect a surprising change. Another Athens and another Thebes may arise under better auspices than the former—the seven churches of Asia Minor may be rebuilt upon their mouldering ruins—Jerusalem may become the centre of a mission similar to that which blessed the world in the days of the Apostles—and the mosque of the Mussulman and the praises of the false prophet, may be succeeded by the temple of Jehovah and the anthem of redeeming love.

CIVILIZATION OF INDIANS.

From the New-York Daily Advertiser.

We have received from Washington a pamphlet, containing an account of the formation and organization of a—"*New Society for the benefit of Indians.*" The name of the Society as given in their Constitution is—"*The American Society for Promoting the Civilization and General Improvement of the Indian Tribes within the United States.*"

The special objects of the Society are stated to be,—"to secure for those tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose to ascertain the character and strength of their moral and intellectual powers, and their disposition to receive instruction; to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages and religions; into their diseases, remedies, and manner of applying them—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts; and where they have failed—the causes of failure; to ascertain the number and name of the tribes, their places of residence, the extent, soil and climate of their respective territories, the stations where education families may be most advantageously located, and to suggest what other means may be employed for their improvement.

"Other objects of the society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the government of the United States.—Also, to select suitable spots in the Indian country for making experimental farms, in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals and feathered fowls: and generally, to do all other things, which such a Society can do, to accomplish its grand object, *the civilization of the Indians.*"

The constitution declares that—"The officers of the Society shall be such number of Patrons, as it may see fit to appoint, a President, Vice Presidents, a Corresponding Secretary, with two assistants, a Recording Secretary, with an Assistant, a Treasurer, an Auditor, a Board of Directors, a Committee of Ways and Means, a Cabinet Keeper, a Librarian, and a select body of Special Correspondents."

It is also provided that—"The successive Presidents of the United States, who shall have retired from office, shall be, ex-officio, Patrons of this Society; the Vice President of the United States, ex-officio, its President; the Heads of Departments, Judges of the Supreme Court of the United States, and Governors of the several States and Territories, ex-officio, Vice Presidents."

The following is a list of the Officers of the Society appointed for the ensuing year.

"*Patrons.****—Hon. John Adams, Hon. Thomas Jefferson, Hon. James Madison, *late successive Presidents of the United States.*

President.—The Vice President of the United States, ex-officio; Vice Presidents, ex-officio, the Hon. the Secretary of State, The Hon. the Secretary of the Treasury, The Hon. the Secretary of War, The Hon. Secretary of the Navy, The Hon. the Judges of the Supreme Court of the United States.

Their excellencies, the Governors of the several States & Territories comprised in the National Union.

Honorary Members.—Hon. John Jay, Gen. C. C. Pinckney, Hon. James Hillhouse, Gen. T. Pinkney, Gen. Andrew Jackson, Hon. Henry Clay.

Rev. Jedidiah Morse, D. D. Corresponding Secretary; George Richards, Esq. First Assistant Secretary; Sidney Edwards Morse, A. M. Second Assistant do.; Elias B. Caldwell, Esq. Recording Secretary; George Watterston, Esq. Assistant do; Joseph Nourse, Esq. Treasurer; Peter Haguer, Esq. Auditor.

Board of Directors.—Hon. Wm. Wirt, Attorney General of the United States; Francis S. Key, Esq.; Rev. James Milnor, D. D.; Rev. Mr. Hecaweider; Thomas Eddy; Robert Ralston, Esq. Rev. William Staughton, D. D.; Rev. Philip Milledoller, D. D.; Rev. James Laurie, D. D.; Rev. William Ryland; The Corresponding Secretary, ex-officio; The first Assistant Secretary, do; The Recording Secretary, do.

Committee of Ways and Means.—Josiah Meigs, Esq.; General Walter Jones; Gen. John Mason; Col. Thomas McKenney; Thomas Sewall, M. D.

Special Correspondents.—The Presidents and Professors of Universities and Colleges in the United States, ex-officio—P. S. Dupuncean, Esq.;—Samuel L. Mitchel, M. D. S. L. D.; Isaiah Thomas, Esq.; David Hosack, M. D.; John Pintard, Esq.; Col. Wm. McRee: Hon. John Davis; Rev. James Freeman, D. D.; Thomas Walcott, Esq.; Rev. Abiel Holmes, D. D.; Samuel R. Trevett, M. D.; James G. Trotter, Esq.; Hon. John Pickering; Rev. John Sergeant; Caleb Atwater, Esq. Hon. Daniel Coney; Rev. Mr. Gambold; Rev. Wm. Jenks; Jeremiah Evarts, Esq.; John Law, Esq.; Rev. Eleazer Williams; George I. F. Clark Esq.; Solomon U. Hendrick, a Chief of the Muhheconnuks; Charles Hicks, Chief of the Cherokees; Indian Agents, ex-officio.

***The name of the President of the United States might be expected to stand at the head of this respectable list; but as he is, from the nature of his office, *the head of the Nation*, and of course of all its public Institutions, which are all strictly *National* in their character, it is deemed superfluous and improper to place it here."

This Society commences its existence and operations with a shew of influence, and weight of character, unexampled in any other voluntary association in our country. The task they have undertaken is of great magnitude and importance—highly interesting in its nature, and if accomplished, will ensure them the meed of universal and lasting approbation. The spectacle which this country presents, as it regards its original inhabitants, is extremely interesting to the philosopher and the statesman, as well as the philanthropist and the christian. Nothing is more apparent than the fact, that if the same course of policy towards the Indians which has been hitherto pursued, or permitted, should be persisted in, that race of men will soon be extirpated. Whether a different course, and different treatment, will preserve the comparatively few that remain, is a point to be determined only by the experiment. That experiment, having for its object the preservation of the remnants of many tribes and nations, once the free and undisturbed possessors and proprietors of the country which we inhabit, by the interesting process of civilization and the communication of the knowledge of the Christian Religion, is well worthy of the distinguished characters, whose names appear in the list of Patrons and Officers of this Society.

The report that the Choctaw Indians had killed nine of the United States' Surveyors, is contradicted. It is said that there is no record of the Choctaws ever having killed a white man within their territory. Their pacific disposition is proverbial.

AMERICAN BIBLE SOCIETY.

The following letter from the Rev. Mr. Owen, Secretary of the British and Foreign Bible Society, to the Rev. Dr. Milnor of this city, enclosing one from Lord Teignmouth, President of that Institution, were yesterday communicated to the Board of Managers of the American Bible Society. It is highly gratifying to receive from these very respectable and distinguished characters, such interesting testimonials of regard for the memory of the late excellent and venerated President of our Society—the Hon. ELIAS BOUDINOT. Worth like his, such transcendent benevolence and charity as marked his life and character, cannot be confined to the small circle of a neighborhood, or even to the boundaries of a country;—they reach to distant nations, and a different hemisphere, and are admired and respected by the great and good of every nation where virtue is esteemed, and piety is revered.—[*New-York Advertiser.*

FULHAM, Dec. 24, 1821.

Reverend and Dear Sir,—Enclosed I have the honour of transmitting to you a letter addressed by our venerable President, to the Committee of the American Bible Society, on occasion of the regretted, but neither premature, nor unexpected event which has recently deprived them of theirs. I cannot at the same time refuse myself the mournful gratification of adding the humble tribute of my affectionate sympathy to that of his Lordship. It was my honoured lot to be favored with the correspondence of the revered Dr. Boudinot, and to be distinguished on more occasions than one, by testimonies of his esteem and regard. I was early impressed with a sense of his character, and my admiration of it, has increased in proportion as I have observed his zeal for the propagation of Divine truth and social happiness, during more than ten years of his active occupation as a patron and promoter of Bible Societies. The exertions he made to bring about the establishment of the American Bible Society are neither unknown or unhonoured among us. That a life so nearly exhausted at the foundation of that Society, should have been continued to witness its fifth anniversary is a circumstance which ought at once to stimulate our gratitude, and diminish our regret. For the venerable deceased himself, we have no tears to shed but those of joy. He has terminated an honourable career by a triumphant dissolution; and the Society of which he was not more the honoured President than the liberal benefactor, will preserve a memorial of his ardent piety, his generous philanthropy, and his public usefulness, to the latest posterity.

I have the honour to be, Rev. and Dear Sir, yours, very faithfully, JOHN OWEN,
Secretary of the British and Foreign Bible Society.
The Rev. Dr. Milnor, Secretary of the American Bible Society

British and Foreign Bible Society,
LONDON, Dec. 17, 1821.

Gentlemen,—In full accordance with the feelings of the Committee of the British and Foreign Bible Society, I now discharge the melancholy duty, of communicating the expression of their sympathy and condolence to their American Brethren and Fellow Laborers, on the loss which they have sustained in the lamented death of their most venerable and respected President.

On such an event they cannot but indulge the soothing reflection, that the remembrance of departed worth will long retain its influence, in promoting the interest of that holy religion which Dr. Boudinot so zealously cultivated; as well as the prosperity of the Society which he so zealously labored to advance.

I have the honor to be, Gentlemen, your most obedient humble servant, TEIGNMOUTH,
President of the British and Foreign Bible Society.
The Committee of the American Bible Society.

DAVID CHRISTIAN BERNHARD JADOWNITZKY.

In addition to the testimonials in favor of this Converted Jew, which have recently appeared in the Recorder, we copy the following article from the N. Y. Christian Herald, which was translated from a Solingen newspaper:—

Solingen, May 19, 1821.

"Mr. EDITOR,—It will not be uninteresting to your readers to learn by the following letters something of the conversion of Mr. Jadownitzky, late Jewish teacher in this place, from Judaism to the Evangelical Reformed Church. It is well known that he lived amongst us for some time, and by his upright conduct and various talents, gained general esteem. Our worthy minister, J. W. Neinhouse, cherished with love and care the first appearance of the seed of christianity in the heart of this young Israelite, and the relation of our beloved minister, J. Kaemmorling, the Rev. Dr. Spiess, in Frankfort, completed, by suitable instruction, his christian education."

"*Frankfort, April* 16, 1821.—Yesterday we witnessed, in the Reformed Church in this city, hitherto very rare, the solemnity of a Jewish baptism. A young Israelite of talents, by the name of Jadownitzky, a native of Poland, who has been for some time a teacher at Solingen, and having before he left that place, by a persevering search of the Old & New Testaments, come to a firm conviction that Jesus Christ is the Messiah promised from the beginning, and the only name whereby we can be saved, has, in this city, after mature consideration, resolved to join the Evangelical Church, not regarding the many sacrifices such a step requires. The Rev. Dr. Spiess having instructed him for six months in the doctrine of Christ, and his faith having been sufficiently tried, he was yesterday presented to the sacred ordinance of baptism. Before 1 o'clock the church was already crowded. Those who came not out of pleasure to the solemn transaction, were impelled by curiosity. Divine service was commenced by a sermon from the Rev. Vikaring Krummaker, on the honorable reproach which the true followers of Christ have to endure even in our days, from Matt. xxvii. v. 29—44. After the sermon the ministers present and members of the session, formed a circle round the altar, and Dr. Spiess opened the solemnity with a short address, after which the young convert was examined on the fundamental doctrines of Christianity. The answers were distinct and appropriate. After this he made a confession of his faith, and having solemnly declared his intention of faithfulness, he was baptized, kneeling before the altar. The two elders, De Neuville Manskoph, and Mr. Bernus, stood as godfathers, in remembrance of whose zeal the convert received the names of David Christian. Amongst his new brethren the new disciple of Christ met with a warm, cordial and friendly reception.

"O! that this solemn transaction might have the happy influence to diminish the hatred of the Jews, which is not yet extinguished among the inhabitants of Frankfort. The Society for promoting the conversion of the Jews, have been greatly encouraged by increasing success. Ten or twelve Israelites are at present instructed by different ministers in the doctrines of the Gospel, and in a few weeks the Rev. Mr. Manuel, minister of the French Church, will baptize a Jewish family, late of Stratsburg, consisting of five members. To all appearance the harvest will be great, and many labourers will be wanted." O! that the salvation of Israel were come out of Zion.

Anecdote related by Rev. Mr. Patterson: "Once, on the shore of the Ohio, I saw a rough looking young man sitting by a craft. I observed to him, You have leisure?—Yes. Can you read?—Yes. Have you any book?—No. Will you accept of a Testament?—Thankfully. I gave him one with some advice, as I usually do.—Where do you get those books? From the Bible Societies. I do not know what a Bible Society is. After giving him information, he asked, Where do they get so much money? God puts it into the hearts of people to send them money.—Then, take that dollar and give them. I observed him afterwards diligently reading."

REVIVALS OF RELIGION.

From the Christian Watchman.

The following Extract of a letter from Waterford, County of Erie, Penn. dated Jan. 31, 1822, was lately received by a gentleman in Boston.

"Some time in the last summer, it pleased the Lord to awaken a few of the inhabitants of the town of Clymer, in the State of New-York, a new town incorporated last spring, on the line of Pennsylvania. A general attention to the things of religion, soon took place, and a few became the subjects of Divine Grace. In October, Elder Gillett and myself visited them, baptized eight, and constituted a Church. Afterwards we frequently visited them; and the reformation became general, and one of the most powerful that I ever saw in any place. The most violent opposers, who would attend meetings to make derision, frequently went home pricked in the heart, and crying out for mercy. Their convictions were of the most pungent kind, and their deliverances clear, and expressive of Divine Grace. The most profound order and solemn attention were paid to the word, and conferences and prayer-meetings were held three or four times a week, among all ages, from 7 to 70. Some whole households have followed their Lord in baptism. We have baptized seventy-three in this new Church, which now contain, about eighty members. Not less than about twenty more we hope are the subjects of Divine Grace, who will probably follow the example of their beloved neighbours. Some things were very extraordinary among the children. Soon after the work began, the little children, from the age of 8 to twelve or fourteen, set up prayer-meetings, without the knowledge of their parents; and soon we rejoiced to see that the Lord could perfect praise out of the mouths of babes and sucklings.—Every house in the neighborhood has become a house of prayer, where, six months ago, I do not know as there was a praying family. This is the Lord's work; and it is marvellous in our eyes.—One circumstance deserves to be recorded. A boy of thirteen years of age, who has become a subject of Grace, and whose father and mother were without hope, observed to his father as follows:—"Sir, there is not a house in the neighbourhood but ours, but what is a house of prayer, and I don't know how to have it so. I have thought, if you have no objection sir, I will set up prayer in the family." The tears trickled from the father's eyes, while he answered, "I have no objections." From that time the boy has kept up family prayer. O, may the prayers of children for their parents, and the prayers of parents for their children, arise before God, till all shall know him, from the least to the greatest. At the other place which I mentioned, the work has not gone on so rapidly, and I have not time to give an account of it now."

"Your Brother, &c. OLIVER ALFORD."

BOSTON RECORDER.

SATURDAY, MARCH 16, 1822.

FOREIGN ABSTRACTS.

A new chapel was opened last April, in Calcutta, by the Missionaries of the London Miss. Society, & $15000 were raised for it on the spot. It is 70 feet by 52. Converts are multiplying among the English residents, and their zeal increasing; the consequence is, a very salutary influence on the native population.

At Nagurcoil, says Mr. Mead, (Feb. 26, 1821.) upwards of 5000 have renounced heathenism since 1807, and no longer offer sacrifice to devils, as formerly. Several new places of worship have been erected within the last year; schools and congregations have increased, and an encouraging spirit of liberality has appeared among the people.

The Jews.—At Cochin and the immediate vicinity, are about 1500 Jews, one third of them children. These will form the first object of attention to the "Madras Jews Society."

A letter from a Jewish Missionary in Poland, under date of Sept. 1821, to Rev. Mr. Hawtrey, states, that "since the last spring fifteen Jews from Frankfort and adjacent places have embraced Christianity.—The writer says also, that wherever he goes, New Testaments and Tracts are readily received, both in Hebrew and Jewish German. Many of the most respectable Jewish families invite him into their houses for conversation about religion. In a village near his station, the Jews are in the habit of meeting every evening, when one of them reads publicly the Testament or a Tract and all the others listen to it attentively.

Mr. Von B———, the court marshal, living at D———, supports a Jewish Missionary in Poland, wholly at his own expense. Such instances of liberality in promoting Christianity among the Jews are multiplying from year to year, and put the fact beyond question that the time of their redemption draweth near.

In one portion of Germany the Jews very eagerly read the publications of the London Society, & are encouraged to do so, by their own Rabbi.

In Marburg and its neigborhood a strong stir is observed in the minds of the Jews.

A Jew in W———, Germany has ordered one thousand copies of the Old Testament, with a German translation to be printed. Another respectable Jew is endeavoring to persuade the Frankfort Jews to institute a Bible Society.

In Berditchef, Poland, there are 16000 Jews, and several of them have aided the funds of the Bible Society established there, by their subscription, and not only have purchased copies of the Old, but seem anxious also to obtain copies of the New Testament.

At C———, three Jews have lately been baptized, and at S———, two others.

The Jewish nation, says Mr. M'Caul, appears to me to be ready to receive any impression, either good or bad that may be presented. They appear to feel that there is a void in their hearts that can only be filled up by vital religion, and they also seem very sensible of their want of instruction. They know but little of their own religion, hence they demand and receive cards and books with eagerness; many of them are inclined to Christianity but are afraid to declare themselves openly, for the moment they do this, they are at once cut off from all support.

"From all I can see," says this judicious Missionary, "there is but one way to bring about the object of the Society, that is by erecting a Judæo Christian community, a city of refuge, where all who wish to be baptized could be supplied with the means of earning their bread. Let us suppose the very worst, that all such persons are hypocrites. Is it nothing, I would ask, to bring such persons under the sound of the Gospel, & to supply them with the means of grace, or will any one venture to assert that God will not bless them means—or are we to refuse those instruction, wh come and beg for it, because they are poor, and therefore are supposed to be hypocrites. I am afraid that such reasoning will not stand before Him who says, "Inasmuch as ye did it not to one of these little ones, ye did it not unto me."

Boston Jews' Society.

Several years since, an association with this ti tle was formed in town by some of the most re spectable Ladies of various denominations. One of the most active and persevering members is Mrs. H. Adams, distinguished by her literary labo and especially by a very able History of the Jews. We particularize *her*, because she is so generally known to the public, and because no small portion of her time and talents have been consecrated to the welfare of the most interesting people on the globe. But she is not alone in her exertions in this noble cause. Others of similar worth and spirit are prosecuting the same enterprise.

For a number of years past, this society has con tributed one hundred pounds sterling to the He brew New Testament fund of the London Jews Society. And with that excellent and prosperous institution, they have kept up a constant and ani mating correspondence, during the same time.

They have also supported a Jewish school at Bombay by the payment of $100 pr. ann. And more recently they have rendered some assistance to Mr. Jadownisky whose name and errand to this country are quite familiar to our readers.

They are prevented from enlarging the spha of their operations only by the want of funds. is in their hearts to build a house for the Lord— more properly speaking, to prepare the way the conversion of the Jews, and their return their own land. A wide field of labor opens befo them; the calls made on them are every year be coming more numerous and pressing; they ha contributed generously themselves, and will co tinue to do so; but they deserve and they ask t confidence and the co-operation of the public.

No doubt, if the means are afforded to them they will render important aid to the object which the noble Von der Recke sent Mr. Jado nisky to this country. And we can with the most confidence recommend this Society to the at tention of those who wish for a ready chann through which to convey their freewill offerings the descendants of Abraham.

No part of the great system of measures now operation for the universal establishment the kingdom of Christ, promises more directly the attainment of the end, than that whi proposes the conversion of the Jews, by mea of the New Testament translated into He brew; the establishment of Jewish schools; t raising up of Jewish Missionaries, and the co lonization of converted Jewish families. We ca not enlarge on this subject at present; but may be permitted to express the hope that the ty Society in Massachusetts which is using the means will be abundantly encouraged in the "labors of love."

The London Methodist Missionary Magazine December, states the death of three of their Mi sionaries in the West-Indies—Dace, Underhill and Johnstone; all valuable men, and honored God with distinguished success. To those w are in the habit of reading with pleasure fr month to month the published communications such devoted servants of the Most High, the ne of their departure is deeply afflictive:—We them taken from stations of the first importanc from labors the most arduous, and from prospe of usefulness the most animating—cut down in unexpected hour and consigned to the grave, an the tears, not of wives and children only, but hundreds and thousands who have first lear from them that "godliness is profitable for all things," and that Christ is the only and all suf cient Saviour.—Who shall occupy their place —places so full of danger—where the springs life so soon yield to the unfriendly influences the soil and climate? Doubtless men will b found, for the hearts of all men are in the hand the Lord; but must they not be men who co not their lives dear to them? And is not the al crity with which Missionaries consent to encoun all the hazards of such situations, to be regard as some evidence of their disinterestedness— some proof that they seek not their own ease emolument? What reply can the carping infid give to such a question?

The Methodist Missions in Ceylon and Madr are prosperous; the schools are in a state of gr efficiency, and the societies are increasing from conversion of young persons who have recei instruction at various times, in the mission school Several chapels have been commenced where t bungolaws formerly occupied had become small, and liberal subscriptions have been made the inhabitants to finish them. Mr. Newstead laid the corner stone of a chapel and dwelli house in Candy, the interior of Ceylon. Oth are begun at Jaffna and Trincomalee. Mr. Lyn at Madras, writes, "the foundation of our chapel was laid on the first of April. 800 pa das* are already raised; 800 more are expe from the pious & benevolent residents at the stati

* A pagoda is equal to $2.

CHICKASAW MISSION, *established by the Synod S. Carolina and Georgia.*

Monroe.—This is the name given, as our rea will probably recollect, to the station now occ pied among the Chickasaw Indians by Rev. Stuart. He has as yet no assistant Missionary him, though the Synod have made no inconsid ble exertions to procure one. His labors have course been arduous, and their results more than at most other similar establishments. It expected that he will soon be furnished with ble aid, & that schools will be opened to the gr gratification of the impatient natives. At close of 1821, the large house for the accommo tion of the mission family was nearly or quite co pleted; timber for the school house and four cabins had been hauled, and was ready to be p up; laborers had been procured from Tennes a considerable stock of provisions. It was expe ed that the school would be opened about the of March, but possibly not till considerably $500 had been received from the Secretary of W toward the expences of the establishment, hopes indulged that the Indians would devote part of their annuity to the same object; this

[ev]er remained doubtful at the last dates, "because they are yet in a great measure ignorant of the benefits of an education, and a state of civilization, and therefore do not see the necessity of their co-operation, with the patrons of the Mission."

The receipts of the Synod at their last session & subsequently, (if we have made no mistake in running up the items) amount to $1635, 85; this is not all devoted however the to Indian mission, for the Synod as a Missionary Society, contemplate affording relief to the destitute congregations within their own bounds. But the expence of the Monroe station alone for the two first years must amount at least to $2000 from the treasury of the Synod; and if that station has the effect on the Chickasaws which the Brainerd and Elliott stations have had on the Cherokees and Choctaws—diffusing a general thirst for improvement through the nation, it is hardly to be imagined, that after two years "the mission will support itself," as the Report intimates.

Our southern brethren are animated by a genuine Missionary spirit, and have put their hands to this enterprise with a zeal we trust according to knowledge. Every friend to Indian civilization and happiness will wish, and pray for their complete success; for the enlargement of their funds; for the multiplication of their establishments and the prosperity of their schools. But were we to hazard a conjecture on the subject, we should pronounce it highly probable that after the lapse of a very few years, they will suspect the justness of their first calculations as to the superior energy of their *local system*. We should be glad to find ourselves mistaken on this point, and heartily do we desire that all the influence anticipated from sectional prejudices or partialities in favor of the great object may be realized. Still we think that the wealth and piety of that portion of our country, would have been brought into more effective operation—or more successfully employed, if it could have been combined with the wealth and piety that are pouring spiritual blessings on the Indians through channels longer formed, and of greater depth and width. A small rivulet may collect power enough from the melting snows and abundant rains of spring to put in motion a machine that will require all the force of the largest stream in the draughts of summer, to keep up its operations. A small society united by local ties chiefly, may calculate with safety on accomplishing something at the outset, with suitable exertions; but the popular feeling that imparts to them a temporary energy, soon subsides; the object is not attained so early, or to so great an extent as was anticipated; and when a feeling of disappointment takes the place of ardent expectation in the public mind, no efforts can be powerful enough to avert from the Society the calamity of declining funds.

So much has been, and still *is* said of the superior advantages of small local Societies over large institutions, that it seems to us very desirable, that some one, adequate to the task, should take up the subject, and discuss it at some length. It is a question of no small importance, and properly handled, might do away the strong, and as we believe unfounded impressions prevailing in favor of small, independent Bible Societies, Missionary Societies, Education Societies, &c. over those Societies that receive subscriptions and donations from all sections of the country, and properly stiled national institutions. Local prejudice is not the proper aliment for religious charitable societies. It may create them, but cannot preserve them alive; and those good men who are desirous to avail themselves of it in promoting the sacred cause of Christ, are liable to bitter disappointment.

This remark we do not apply particularly to the society above referred to. Indeed we presume that the leading motive which led to the establishment of that society, as an independent one, was the conviction that the vicinity of the Chickasaws, would render it more *convenient* to appropriate the funds that might be raised within the bounds of the Synod, immediately to the support of an independent establishment, than to send those funds through the treasury of the United Foreign Missionary Society, at New-York, or the American Board. This was natural. Yet we think it a mistake, and are confirmed in this opinion by the tenor of the last Report. Notwithstanding the freedom of these remarks, we hope to be understood as rejoicing ourselves, and calling on all around us to rejoice in the formation and persevering efforts of every Society, great or small, which aids the great attempt to bring the world under the dominion of Christ.

Extract of a Letter from a Lady in Charleston, S.C. to a friend in this vicinty, dated Feb. 11, 1820.

"The Congregational Missionary Society have sent out six young men into the destitute parts of our State, to preach the unsearchable riches of Christ. The seventh is employed a part of his time in the neighborhood of Barnwell. The 'Young Men's Missionary Society,' employ three Missionaries; and the 'Female Domestic Missionary Society,' two."—It is highly gratifying to observe the increase of enlightened zeal among the pious in the southern section of our country, and the gradual enlargement of their funds from the liberality of the reflecting part of community. The time is not far distant, we hope, when a learned and devoted ministry will bless the whole of those favored regions with divine instruction, and when ignorance and error shall retire abashed before the increasing glories of knowledge and truth.

The Mount Zion Auxiliary Education Society, held its third anniversary Feb. 11, 1822. The receipts of the past year fall short of D. 66. This is matter of regret, for several reasons. 1. The friends of the parent institution have indulged sanguine expectations of permanent and increasing aid from an auxiliary that accomplished so much in its infancy. 2. The piety, talents and zeal combined in the leading members of the institution, have not ensured the public confidence they deserve. 3. Local prejudices have not been so far subdued as was anticipated; & are evidently operating evil, even in one of the most enlightened parts of Georgia. 4. The object and measures of the parent society are perceived to be not thoroughly understood.

The Directors in their report recommend the appointment of a committee of correspondence—to make the plan of the institution known in all its lengths and breadths to the different Christian denominations in the State, and to enquire whether suitable candidates for the aid of the Education Society, may not be found within the State, who may be educated at some of their own seminaries. It is to be hoped that this measure will be adopted and vigorously prosecuted; and that the Directors will use every proper exertion to obtain additional subscriptions and donations. It is not wished to draw one cent from the State of Georgia for the education of ministers in other States, if suitable men can be found in any of the Christian denominations of that State; but if the friends of God there are unable to furnish *men* for the service of the church, will they refuse their *money* too? The American Education Society *sends* more money beyond the bounds of New England, than *it receives* from beyond those bounds; and if fifty proper candidates for its bounty can be found in Georgia, every exertion will be made to support them by the charities of New England alone if other charities are refused. The parent society knows no narrower sectional limits than its *name* defines; its object is simply to raise up valuable ministers for *the Church*;—not for New England, or New York, or Virginia, or Georgia; not for Episcopalians, or Presbyterians, or Baptists or Methodists—but for every part of the country, & for every denomination that "holds the head."—We do wish that the editor of the "Missionary," in the fullness of his great heart, and with the uncommon powers of his mind, would devote the labors of his pen a little more to this subject, and state such facts as he cannot fail to have access to, from week to week, till he shall excite a deep and permanent interest in the subject, proportioned to its importance, through the State in which the Providence of God has placed him.

The Officers of the Mount Zion Auxiliary Education Society, are as follows:—JOSEPH BRYAN, Esq. *President*; *E. Wiley*, Vice President, *C. Wilcox*, Secretary, *M. H. Carrington*, Treasurer. —*Directors.*—Mrs. *Rosseter*, Mrs. *Wiley*, Mrs. *Beman*, Mr. *Burritt*, *I. M. Wales*, Esq. *L. Perkins*, Rev. *N. S. S. Beman*.

Literature in Virginia.

We learn from the "Evangelical and Literary Magazine," that the capital of the Permanent Literary Fund of Virginia, amounts to D.1,184,166, 96, which produces an annual income of $62,287, 74. Of this, $45,000 are appropriated by law, to the support of Primary Schools, and $15,000 to the University of Virginia. The annual expense of distributing this, is $3,150, leaving $41,850 as the net sum for the education of the poor, or for the Primary Schools. The average price of tuition is 10 dollars per. ann.; this sum therefore will educate only 4180 children. It is estimated that there are 21,000 indigent children in the state; of course that the education of them all would cost 210,000 dollars.

The whole system is pronounced by the writer from whom we have taken these facts, to be extremely defective; indeed, it is impossible it should be otherwise; the Commissioners, from five to fifteen in each of 101 counties and towns, act or neglect to act as they think proper; their returns of the numbers of poor children are indefinite and irregular; their reports of the state of the schools; of the character of the instructors, &c. are almost wholly wanting. The operation of the system for the three years it has been in existence, is not known to have produced any valuable results of consequence.

This writer proposes another plan; and engages to have 30,000 children taught to read well, at an expence of fifty cents each, per ann. This is to be accomplished by Sabbath Schools. Twelve experienced Agents will be required, among whom the State should be divided into districts; let each Agent in every neighborhood of his district, institute a Sabbath School; enlisting suitable teachers from among the youth of the neighborhood; and let each school have its superintendent: other details follow. There is proposed also, a general superintendent, whose whole attention shall be given to the operations of the Institution, and who shall furnish to the State, a full annual Report.—This plan, undoubtedly, according to the opinion of the writer, would be tenfold more efficient than the present plan, and would leave $30,000 per. ann. out of D45,000 to be appropriated to the support of a capable Instructor in each academy that may be erected among every 10,000 white inhabitants of the State. The white population is 600,000. Sixty teachers might be employed at D500 per. ann.; able to instruct not only in the rudiments of learing, but in the higher branches.

We cannot judge of the practicability of this plan, because we do not know enough of the religious feelings of Virginia, nor of the confidence which her "wise men" have in the judgment and disinterestedness of those who would of course take the lead in such a business, nor of the facility with which "amiable and intelligent youth" in the several neighborhoods, might be found, to perform the most pleasant, yet arduous part of the labor. We are very sure, however, that there is much practical wisdom combined with the living piety of Virginia, and a strong hope may be indulged, that the time is not far distant when the salutary influence of such a combination, will be extensively and deeply felt throughout the whole of that ancient Commonwealth.

We were happy to notice the names of MARSHALL, Chief Justice of the United States, and WIRT, Attorney General of the United States, affixed to strong and discriminating recommendations of the "Evangelical and Literary Magazine," published at Richmond, (Va.) It certainly stands in the first rank of religious periodical publications, and is admirably calculated to advance the cause of Evangelical piety, by the bold and firm, yet temperate ground it assumes on all subjects of vital importance to religion. Though we are not disposed to attach any more importance to the peculiar & offensive doctrines of grace, by the fact that men of the most distinguished talents in the Christian world are persuaded of their truth, yet we *do* feel as though Unitarians must blush when they compliment themselves with the pretension of embodying *all* talent in their party, and recollect that *Marshall*, *Wirt*, and hundreds more equally distinguished by erudition and judgment, are the strenuous advocates of a system which is denied by the *very liberal*, as full of absurdity and contradiction.

ANDOVER THEOLOGICAL SEMINARY.

We have received the annual catalogue of this Institution for 1822, and have made from it the following tables respecting the residence of the Students and the Colleges where they were educated.

TABLE I.

	Massachusetts	Connecticut.	Rest of N. E.	Total N. E.	Elsewhere.	Total.
Seniors.	9	7	9	25	6	31
Middle.	9	[illegible]	14	32	3	35
Juniors.	18	[illegible]	19	55	6	61
	36	34	42	112	15	127

TABLE II.

	Yale.	Dartmouth.	Middlebury.	Williams.	Brown.	Brunswick.	Harvard.	Vermont.	Total of N. E.	Out of N. E.	Total.
Seniors.	4	8	4	4	[illegible]	1	3	1	26	5	31
Middle.	10	8	4	5	[illegible]	1	2		33	2	35
Juniors.	21	8	5	2	[illegible]	6	3	1	51	10	61
	35	24	13	11	9	8	8	2	110	17	127

From these two tables it appears that nearly the whole of the students reside and are educated in New-England: only 15 out of 127, being from abroad, and 17 educated abroad. From the first table it appears that dividing New-England into three parts, Massachusetts, Connecticut, and the rest of New-England, each part sends about an equal number, viz. 36, 34, 42. From the second table it appears that of the students, Yale educates nearly one-third, Dartmouth one-fifth, Middlebury one-tenth, & the other NewEngland colleges one-third.

We learn, that in consequence of the Rev. Mr. Sabine having discontinued his ministrations in Essex-Street Church, the Clergymen who composed the Ecclesiastical Council recently assembled in that house have been requested to officiate in rotation, and it is expected they will commence on the next Sabbath.

Ordained—at Hadley, Feb. 27th, as an Evangelist, Rev. HORACE SMITH. Sermon by Rev. Mr. Perkins, of Amherst; text, "Do the work of an Evangelist." 2 Tim. iv, 5.—Mr. Smith is shortly to enter on a mission in the county of Trumbull, State of Ohio, in the service of the Hampshire Missionary Society.—*Northampton Gaz.*

Installed—In Torringford, Con. March 6th, Rev. EPAPHRAS GOODMAN, as colleague pastor with Rev. Samuel J. Mills. Sermon by Rev. Dr. Perkins of West-Hartford, from Acts ix. 20, "And straightway he preached Christ in the synagogues, that he is the Son of God."

For the Recorder.

To the People of the United States.

We learn from Congress that the revenues of the United States do not pay the current expenses—that the deficiency is supplied by new loans—and that our public debt is annually augmented.

We learn that in the War Department the expenditures the year past have exceeded the appropriations, or in other words, that money has been expended to a large amount, without the authority of Congress.

We leran that it is not safe to transmit money by the mails—that letters containing money often fail—that money is lost very frequently, not by or forcible robbery only, but by means unknown.

We learn that many public officers do not account for money entrusted to their care—and that large sums are lost by means of delinquent agents.

Now, what is the cause? The blame must rest indeed on the administrators and agents of government. But who has elected and appointed the officers of government? The answer to this question will be to the point.

Have you ever attended to the advice of Jethro to Moses, to "provide out of all the people *able* men, *such as fear God, men of truth, hating covetousness.*" Or to the last words of David, who declares the spirit of Jehovah spoke by him, & said, "He that ruleth over men must be *just, ruling in the fear of God.*" That is, rulers ought to be pious men, men of religion—men who reverence God and obey his precepts.

Now let me ask you—when you vote for a President, a Governor, a Senator or a Representative, do you ever think to enquire whether the candidate answers the forgoing description? Is not the command to choose just men, who rule in the fear of God, as binding on you, as the command, *thou shalt not steal*? But do you obey the command? Do you not, often knowingly, vote for rulers of immoral lives—and more frequently, for men who, though not grossly vicious, yet live in habitual neglect or contempt of religious duties? Does that man *fear God* or respect religion, who profanes the sacred name—does the gamester, the lewd person, the peculator *fear* his Maker? Can the man who squanders away public money be a suitable person to be entrusted with an office? Can the man who appoints to office men of *one party only*, be a *just* man? Give a conscientious answer to these questions. Now are not the evils you suffer the effect of your own disobedience and neglect? Pause a moment—reflect. It is often said that Religion and Government have no connexion with each other. In general indeed, they are not connected. *And when the wicked bear rule, the people mourn.*

SOLOMON.

Ithaca College.—The total amount already subscribed to this Institution, we understand is about $10,000. —— *Journal.*

The Supreme Court of the United States has before it a suit brought by the British Society for Propagating the Gospel, against the State of Vermont, for certain lands granted to it before the revolution. The present value is supposed to be from 2 to 300,000 dollars.

Warning to Mothers.—Rufus Weed, of Jamaica, lost last week two children, *twins*, by the nurse giving them more laudanum than they had taken before. They were *seven* weeks old, and both died the same day. —— *N.Y. Spectator.*

Drowned (suicide) in Canterbury, Con. on Sunday last, Miss Mary Hutchens, aged about 22 years; a victim to the arts of an unprincipled seducer.

At a late term of the Superior Court in Litchfield, Conn. a young lady recovered a verdict of six hundred dollars in an action of slander against a young gentleman of that county.

A Clergyman, named Lowe, in the town of Mallow, Ireland, and a Constable, were shot at by the military, who mistook them for marauders. Five balls perforated the body of Lowe, who died instantly, and the constable was carried to the hospital, past all hopes of recovery.

South America.—The President of the United States on Tuesday last sent to the House of Representatives a Message, in which he declares his opinion that the Spanish provinces of South America which have declared their independence, and are in the enjoyment of it, have been so completely successful in the contest with the parent country that Spain will be unable to produce any change in their present condition, and that they ought to be recognized by the United States as independent nations. He invites the co-operation of Congress in the proposed measure, by such appropriations as will be necessary for carrying it into effect. The Message was committed in the House of Representatives to the Committee on Foreign Relations, and was ordered with the accompanying documents to be printed. *D. Adv.*

Post Office Department.—We have received from a correspondent at Washington the report of the Post Master General relative to the receipts and expenditures in this department, for the last five years. By a statement annexed to the report, it appears the amount of the expenditures over the receipts during the year past, is estimated at $136, 379, and that a considerable deficiency for the present year is therefore calculated upon. To defray this excess of expenditure, the Post Master General suggests the expediency of discontinuing all such post routs as shall not produce one third of the expences of transporting the mails thereon;—increasing the postage on newspapers, and subjecting all conveyed in the mail to postage;—requiring the postage on newspapers to be paid before they are transmitted; diminishing the expenses in the several post offices; and prohibiting the transmission, by private conveyance, of letters and packages.—[*Boston Patriot.*

The apportionment bill has been signed by the President and is published in the National Intelligencer. It provides that after the 3d of March 1823, the House of Representatives shall be composed of members elected agreeably to a ratio of one for every 40,000 persons in each state, computed according to the constitutional rule, that is to say in Maine 7, New Hampshire 6, Massachusetts 13, Rhode Island 2, Connecticut 6, Vermont 5, New-York 34, New Jersey 6, Pennsylvania 26, Delaware 1, Maryland 9, Virginia 22, North Carolina 13, South Carolina 9, Georgia 7, Alabama 2, (and if it shall be made to appear to congress at the next session, that it would have been entitled to three according to its population if the census had been complete, nothing in this act is to prevent it from having three) Mississippi 1, Louisiana 3, Tennessee 9, Kentucky 12, Ohio 14, Indiana 3, Illinois 1, & Missouri 1. Whole number 212 or 213.

A person at New-York was lately imposed on to the amount of 5000 dls. and another at Philadelphia to the amount of 7000, by a quantity of brass filings, passed off as gold dust. But the rogue has been caught at Norfolk, where he had more of his filings in preparation.

A young man by the name of Ellis, lately executed in London, for passing counterfeit notes, was informed against by his own father, who expected to stop his career of wickednes without hazarding his life.

FOREIGN NEWS.

LATEST FROM EUROPE.

The Corsair, Capt. PETRIE, has arrived at Charleston, S. C. from Liverpool, and brought papers to the 23d of January—several days latest.

☞ War had not taken place between Russia and Turkey; of course the declaration of it so confidently expected in London on the 7th Jan. had not arrived on the 20th.

☞ The accounts from Spain are not so late as those received here from *Gibralter*. These last confirm the information, that the Spanish King had been compelled by the clamours raised against them to accept the resignations of his Ministers of Foreign Affairs, Interior, War and Finance: and to appoint *provisional* ministers to supply their places, until May, when permanent ones will be appointed, and be selected from the members retiring from the Cortes. On accepting their resignation, the King declared his satisfaction in their loyal services, adherence to the Constitution and zeal for the public good.

☞ The last advices from *Constantinople*, *Odessa* and *Vienna*, if authentic, certainly wore a pacific aspect.—They state positively, that the British Minister, Lord STRANGFORD—on whose friendship and judgment the Turkish government placed the utmost reliance—had sent a memorial to the Turkish Ministry, advising them to a prompt acceptance of the *ultimatum* of *Russia*; and that in consequence, the tone of the Divan had become more pacific and accommodating; and that orders had been dispatched for the evacuation of *Moldaria* and *Wallachia*.—Other accounts add, that the Turks were actually evacuating those provinces; but were taking up strong positions on the right of the Danube.—It will be recollected that the *gist* of the Russian *ultimatum* was the evacuation of those Provinces, as the best guarantee of the perfect enjoyment of the right of worship and protection, by the Greek Chrisians in Turkey. It is probable the Turks will strongly fortify their new frontier. The offset to this pacific news is, the last London paper, (the Sun) asserts, that the British government had abandoned all hopes of the preservation of Peace.

☞ Very little was said about the Greek cause. The Greeks of Cassandra, who had experienced some reverses from the Turks, had been reinforced from the Gulph of Contessa, had become assailants in their turn, and had advanced to within a few leagues of Salonica. —— *Cent.*

The mortality at Java, in a few months previous to August last, is calculated to have carried off 400,000 persons.

Wednesday Evening Lecture—March 20, in Park Street Church—Preacher, Rev. SAMUEL GREENE.

DEATHS.

In Boston, Mrs, Susannah, wife of Mr. Timothy Fuller, aged 42; James Madison, son of Mr. John Massey, 10 y. 4 mo.; John, only child of Mr. John Adams, 3; Miss Sarah Bridge, 15 mo. youngest child of the late Mr. Isaac Murdock; Mary Ann, youngest child of Mr. Thos. Tolman, 18 mo.; Mr. Lawson Lyon, 50; Elanor Perry, daughter of Mr. Alpheus Gurney, 11 mo.

In Newburyport, 28th ult. Mrs. Hannah Furber, aged 42, wife of Mr. John D. Furber, of Boston.

In Troy, Mass. 2d inst. Mrs. Nancy Jarrett, wife of Mr. David Anthony, and daughter of John Brayton, Esq. of Somerset, in her 32d year.

In Sturbridge, Jan. 14, Mrs. P. Atwood, aged 37, consort of Mr. Doane Atwood—Feb. 5, Miss Sarah H. Johnson, aged 26—March 10, Mr. George Upham, aged 21, son of Thomas Upham, Esq.

In Charlestown, Mrs. Diana Staples, 47.—In Brighton, Miss Eliza Winship, 19.—In Quincy, Mrs. Frances, wife of Mr. Joshua Torrey, 31.—In Salem Mrs. Lydia, wife of Mr. Wm. Dean, and daughter of Mr. Wm. Rotch, of New Bedford, 47; Mr. Cyrus C. Emerson, 49; Mr. Joseph Nutting, 30.—In Waltham, Sarah Brown, the wife of Mr. Nathl. Brown, 50.—In North Bridgewater, Mary, daughter of Mr. Jacob Fuller, 7.—In Vinalhaven, Me. Mr. Loring Cushing, formerly of Marshfield, Mass. 107. He was born in 1715, and came to Vinalhaven in 1763.—In Brooklyn, L. I. Samuel Sackett, Esq. 57.—In Weymouth, Mr. Edward Bates, 26.—In Rehoboth, Christmas Hunt, aged *one hundred*.—In West Springfield, Capt. Daniel Ely, Innkeeper, 54.—In Westfield, Dea. John Crooks, 67.—In Easthampton, Lieut. Asahel Clark 85.—In Worcester, Mrs. Lois Paine, wife of Dr. Wm. P. 66.—In Farmington, Hon. Aaron Wingate, 73.—In Portland, Mrs. Elizabeth Sewall Willis, 33, wife of Mr. Benjamin W. jr. and daughter of Joseph May, Esq. of Boston.—In Philadelphia, Mr. Josiah Willard Gibbs, sen. 71, formerly of Salem, Ms.—In Savannah, Geo. Feb. 19th, Mr. GEORGE M. BREWER, of Boston, 26.

The Little Osage Captive.

THE Rev. Mr. CORNELIUS, of Salem, who was for some time employed as an agent of the American Board of Commissioners for Foreign Missions among the American Indians, has prepared a brief Memoir of the "Little Osage Captive"—whose history has awakened so much interest in the community, and who died the last summer, on her return from Brainerd to the Osage nation. Mr. Cornelius having been himself instrumental in effecting her deliverance from captivity, is thereby enabled to state a variety of interesting facts, respecting her history from his own knowledge. The memoir is intended particularly for children; and is embellished with two copperplate engravings; one is a *view of Brainerd.*

This work will be published on Monday, March 18. The price 37 cents single, $3 75 cents a dozen. For sale by *S. T. Armstrong*, Boston; *G. Goodwin & Sons*, Hartford; *J. P. Haven*, New-York, and *S. C. & I. Schenck*, Savannah. March 16.

FEMALE EDUCATION.

JUST published by S. T. ARMSTRONG, 50 Cornhill, A DISCOURSE, delivered at the dedication of the Seminary Hall in Saugus, Jan. 15, 1822, on Female Education; to which is added the *Little Reckoner*, consisting principally of Arithmetical Questions for Infant Minds; by *Joseph Emerson*, Principal of the Female Seminary in that place. This Discourse, after being heard by the following ministers, is by them recommended to *every family* of their respective charges, namely, the Rev T. Baldwin, D. D., F. Wayland, A. Eaton, S. E. Dwight, S. W. Jarvis, D. D., B. B. Wisner, and J. N. Maffit, of Boston; B. Emerson, and E. Cornelius, of Salem; O. Rockwood, T. Merritt, P. Peck and E. Nelson, of Lynn; R. Emerson, of South Reading; R. S. Storrs, of Braintree; C. Hitchcock of Randolph, and J. Edwards of Andover. The Andover Professors have also recommended the same discourse, "particularly to *Mothers, Daughters* and *Teachers of Females*. Price $7 a hundred, $1 dollar a dozen, & 12 cents single.

Works by the same Author published and for sale as above, The Evangelical Primer, $7, 75 a hun.
Lectures on the Millennium, 88 cents.
Memoirs of Fanny Woodbury, 75 cents.
The Union Catechism, 31 cents. March 16.

Greenleaf's Ecclesiastical Sketches.

JUST published and for sale by SAMUEL T. ARMSTRONG, 50, Cornhill,

Sketches of the Ecclesiastical History of the State of Maine, from the earliest settlement to the present time. By JONATHAN GREENLEAF, Pastor of a church in Wells. Price $1 25.

Subscribers are requested to call at the above place and receive their books.

"The principal aim has been to record in a concise and intelligible manner, such things only as would interest the reader, and such as would probably be of some consequence hereafter. It is not pretended that the work contains *all* the information of an Ecclesiastical nature that might be found in the state. It is presumed, however, that the principal facts relating to the several denominations are here presented."

Also, just received as above, DWIGHT'S TRAVELS, Vols. 1 & 2; price 2 50 a vol. March 16.

Wrifford's Systemised Penmanship.

FOR sale by LINCOLN & EDMANDS, No. 53 Cornhill, Boston, *A Treatise on Chirography, or Systemised Penmanship*, accompanied with a complete set of Copperplate Copies. By A. WRIFFORD. Price 1 dollar.

Extract from a Communication in a Portland paper.—"Mr. Wrifford's Treatise on Chirogrophy, or Sytemised Penmanship, a late publication, is acknowledged by many teachers, in the southern, middle and eastern states, to be a 'master-piece of original performance,' and it is the first and only one ever published, deserving the appellation of a complete system. In this Treatise, there is scarcely a remark to be found, which does not possess a peculiarity of truth, fitness and necessity, and which indicates an intimate acquaintance with the practical nature of its object, and ought to be regarded as a maxim of incontestable accuracy."

Mr. Wrifford's celebrity as an instructor is so extensive, that it is deemed unnecessary to annex the numerous recommendations which are attached to the work. March 16.

FEMALE EDUCATION.

MISS BORDMAN informs her friends and the public, that her Spring Term for instructing young Ladies and Misses, commenced on Monday, March 11th. Terms—for instruction in Reading, Orthography, Chirography, Arithmetic, Geography Ancient and Modern, with the use of Maps and Globes, Projecting Maps, Astronomy, English Grammar, Rhetoric, Composition, History, and Plain Needle-work, 8, 00 dls. per quarter. Drawing, Painting and Ornamental Needle-work, including the above branches, 12, dls. per quarter.

Application may be made at the School Room, in the house occupied by Mr. E. Nickerson, Devonshire-street, first door on the west side from Milk-street. March 16.

Furniture Ware-House—Mill Pond Street.

SAMUEL BEAL.

INFORMS his friends and the public that his Warehouse is elegantly supplied with rich and low priced FURNITURE, of every description—well adapted to the wants of almost every person, and at lower prices than can be usually found at any place in Boston. —CONSISTING OF—

100 fancy Chairs, stained, rose, and straw colors.
3000 Bamboo Chairs, blue, green, straw and rose colors—Children's Chairs,
200 high back and nurse Chairs,
180 Bureaus, elegant and low priced,
40 mahogany high and Field Bed-steads,
100 stained high, Field, French, Cot and low post Bedsteads—2 Dressing Cases,
40 Grecian and other Card Tables,
60 do. do. Dining and Pembroke Tables,
75 Work Tables, with and without bags,
13 Secretaries, glass and mahogany doors,
70 mahogany and painted Wash Stands and Toilet Tables—5 Sideboards,
20 Sofas and Couches.
22 Lightstands—82 Looking Glasses,
23 Fire Sets—200 Sacking bottoms,
750 yards good Bedtick.
75 gallons Copal Varnish,
2000 lbs. Live Geese feathers, 1st quality,
6000 lbs. Russia Geese, half Down and common Feathers,
15000 feet St. Domingo and Bay Mahogany.

☞ Merchants and all others, in want of Furniture for shipping or private use, are invited to call and examine, where may be found an excellent choice of Furniture of every description, and every article will be sold at a very reasonable price, to give every person satisfaction. tf March 16.

FARM FOR SALE.

FOR sale, a FARM, in the centre of the town of Chelmsford, on the great post road from Boston to Amherst, N. H. and within four rods of the Meeting-house, consisting of 60 acres of Land, mowing, tillage and pasturing, an orchard, with about 400 apple trees, a large dwelling-house, and barn, a grist and saw mill, the whole well watered and in good repair. The terms will be liberal, and an undoubted title given. For terms and further particulars inquire of WILLIAM TILESTON, Esq. No. 8, Merchants'-row, Boston, or MOSES HALE, Chelmsford. March 16.

INFORMATION WANTED.

INFORMATION is wanted respecting any relatives of the Rev. JOB P. VINALL, who died sometime since in the service of the United Foreign Missionary Society. His relatives may learn something to their satisfaction and advantage by inquiring of Samuel T. Armstrong, No. 50, Cornhill, Boston, or by writing to Mr. Elias Scudder, Princeton, N. J. *Letters should be post paid.* March 16.

POET'S CORNER.

From the N. Y. Evening Post.

THE HARP OF LOVE—*Air* BONNIE DOON.

The harp of Love when first I heard
Its song beneath the moonlight tree,
Was echoed by his plighted word,
And ah! how dear its song to me.
But wailed the hour will ever be
When to the air the bugle gave,
To hush Love's gentle minstrelsy,
The wild war music of the brave.

For he hath heard its sounds and now,
Its voice is sweeter than mine own,
And he hath broke the plighted vow
He breathed to me and love alone.
That harp hath lost its wonted tone,
No more its strings his fingers move,
Oh! would that he had only known
The music of the harp of Love.

MISCELLANY.

AMERICAN EDUCATION SOCIETY
IMPORTANT FACTS.

A letter from the Rev. Dr. COFFIN, *President of Greenville College, Tennessee, to the Agent of the American Education Society.*

GREENVILLE COLLEGE, Nov. 24, 1821.

Dear Sir,—I have for some time observed with much regret the failure of that amount of pecuniary aid from the religious public to the American Education Society, which it so eminently deserves from the grandeur of its object, and the Christian liberality of its principles; and which is absolutely indispensable to its attaining any thing comparable to its proposed and most desirable usefulness. I regard that Society as holding a place in the foremost rank of the great Christian army, that, under the King of kings, and Conqueror of conquerors, is moving onward to the spiritual victory and emancipation of the world. Its record, I doubt not, is in heaven, and its high rewards a more than mortal or created hand will bestow. Blessed is every member of the Society, who feels the disinterested spirit, which its constitution and labours display.

The primary demand in a wide extent of comparatively uncultivated country is a sufficient number of well qualified labourers. The simple fact that more than half the ten millions of our population in the United States are without a supply of any preaching whatever, even on the Sabbath; should speak volumes on the religious famine in our country, to every friend of immortal souls, and to all who can assist in providing and sending suitable dispensers of the bread of life to the millions literally perishing for lack of vision in this land of boasted privileges. But particulars are necessary to excite the liveliest interest. If you only present the naked facts, in half their awful weight and variety, before the friends of Christianity, the coffers of one of the most magnanimous and important Societies in Christendom, must speedily and largely be replenished. Mr. Christopher Bradshaw, and Mr. George Painter, one of them a useful and acceptable preacher of the gospel, and the other a graduate of excellent standing, now under the instruction of the Professor of our South Western Theological Seminary, on his way to the ministry, would, if it were in their power, manifest their gratitude to the American Education Society as beneficiaries, by diffusing through the country the sense they entertain of its benevolence and usefulness. My confined situation, as a daily instructor, gives me very little opportunity of acquiring any extensive knowledge of particular facts which might be useful to the Society; except as I find them in religious publications. Had not this prevention operated, you should have long ago received a letter from me. For the following particulars, which may be far from new to yourself and others, I am principally indebted to the Rev. Francis McFarland, a Presbyterian Missionary, who has lately visited Indiana, Illinois and Missouri, and the Rev. Austin Dickinson, a late student of the Theological Seminary at Princeton, who has travelled and preached in Alabama, Mississippi and Louisiana.

Indiana has but seven Presbyterian preachers. Two of these have pastoral charges. Not half the people, who by the last census are 147,178 in number, have supply of preaching in any thing and every thing which bears the name. Christian Missionaries, qualified for their work, are received with great joy, and treated with much attention. This State affords at present the most favourable and hopeful field for missionary labour in all the West. Methodists are here the most numerous.

Illinois has only two Presbyterian preachers; one of whom is a travelling Missionary. Not a third of the 55,211 inhabitants of this State are supplied with preaching of any sort. An inviting field for ministerial exertion here presents itself. Several churches are already organized, and anxious for settled pastors. One of these at the time Mr. McFarland was there, had 90 members in full communion. Here, also, the Methodists are the most numerous denomination.

Missouri having 66,586 inhabitants, has only six Presbyterian preachers, and but one of these has a pastoral charge. For a new State, it is distinguished by a very enlightened population. Missionaries meet a very joyful reception; and their final parting from the people is rendered peculiarly distressing by tears, intreaties and remonstrances. Very liberal offers are made to induce settlements. Many churches are regularly organized. One at its first organization contained 40 members. Presbyterianism is here most regarded.

Mississippi which contains 75,448 people, has 9 Presbyterian; and probably 15 Methodist and 15 Baptist preachers.

Louisiana with 153,407 inhabinants has only 3 Presbyterian preachers; and probably 6 Baptist and 6 Methodist and 2 or 3 Episcopalian, beside a considerable number of Roman Catholic.

The inhabitants both of Mississippi and Louisiana are many of them wealthy, liberal men, who would encourage and support pious and eloquent preachers of any denomination. Baptist and Methodist preachers in that part of the country are some of them well educated, and free from sectarian prejudices.

The Domestic Missionary Society of Mississippi Presbytery, had on hand last spring, funds sufficient to support two Missionaries for a year, at 40 dollars a mouth, in addition to travelling expenses. Additional funds, almost to any desirable extent, might be obtained, if Missionaries could be had. But the Society will langussh, and may die, for want of the men.

A Louisiana Missionary Society was formed at New-Orleans last spring, and about 200 dollars immediately subscribed, but no Missionary could be found. A Missionary might well be employed in New-Orleans; and it is likely he would be amply supported by the charitable of that city.

Ministers in all the South-Western country, to be acceptable, must be prepared to preach without notes. Superior talents are, perhaps, more necessary in rallying the people and forming new congregations, than in supplying those already organized. A few ordained Missionaries might be of unspeakable advantage in planting and watering new churches, in which many precious ministers might ere long be settled, if there were in the country a supply.

Several Domestic Missionary Societies in the Southern Atlantic States have funds on hand; but cannot obtain suitable men to employ. This is the case in North Carolina and Verginia; as well as South Carolina.

But thousands and thousands of the more ignorant, careless and thoughtless among the people, need to have ministers of talent and zeal sent among them, in order that they may know what they need; and be roused to the first steps by which they might obtain the settlement of a Christian minister among them, who might be within their reach. Ministers of the gospel, however few compared with the necessities of the people, die, like other men; and need constant successors to supply their places. The supply has not kept pace with the ravages by death. Yet there is in America an unexampled increase of population, and a wide diffusion of a large portion of it over our thinly settled new States and Territories in the West. Many youths distinguished by genius and exalted by grace, would look towards the ministry, if the expenses of the proper education and their own poverty did not discourage them. Yet these, if educated, would, like Doddridge and other favored beneficiaries, be among the first of their time for attainments, labours and usefulness. They would find others, like themselves, in their visits and travels. They would, also, be blest to the conversion of others, who might become entitled to the same encouragement and would emulate their example. The notorious truth, that the poor and pious are in many instances unpatronized, however bright, should awaken the spirit of liberal contribution for their aid. Let the resources of Education Societies be permanently diminished, and thousands of solitary Christians with moral waste, desolation and death around them, will weep in secret places, while they cry to heaven, "By whom shall Jacob arise, for he is small." In the mean time thousands of thousands of sinners will travel on to perdition in darkness, not knowing at what they stumble, and having none to teach them.

May the Lord bless your exertions, and those of the American Education Society, is the prayer of many a distant individual, as well as of your fellow-servant in the gospel. CHARLES COFFIN.

FIRE IN BOWDOIN COLLEGE!

Portland, Me. March 8.—It is with deep regret we announce to the public the serious calamity that has befallen the Literary Institution at Brunswick, in the loss, by fire, of the principal College Building, the one occupied by the students, which happened in the afternoon of Mouday last.

It appears that the fire (and in what manner is not known,) originated in the fourth story of the College, in room No. 29, during the absence of the Students who were attending a Lecture. It is not, however, attributed to the negligence of the Scholars who occupied that part of the building.—They had been absent only about three quarters of an hour, when on their return at 3 o'clock, the fire was first discovered, but had made too great progress to be subdued, the roof being on fire and the wind strong from the northwest blowing directly on that part.—Great exertions were made by the firewards of Brunswick, and Topsham, to extinguish the flames, but their efforts were to no effect. Two engines were in the mean time, continually playing on the building. The whole fabric was in a very short time completely reduced to ashes, except the walls, which being of brick remain in somewhat of a shattered state. It is impossible at this time to make an estimate of the real loss sustained by the Institution, but it is readily to be supposed that it is very considerable. The building alone cost $16,000. The valuable Libraries belonging to the Students, were all saved, excepting the Theological Library, which being deposited in the fourth story, and near where the fire commenced, was lost. Twelve of the Students have lost all their wearing apparel, except what they had on at the time of the fire, together with their bedding, &c. The private property lost belonging to the Officers and Students of the College, may be estimated, by a moderate calculation, at not much short of $1500. More than 60 Students thus rendered houseless, have, we understand, found a shelter through the politeness of the inhabitants of Brunswick, who have thrown open their doors for their accommodation.

To the Liberal Friends of Literature.

A righteous Providence has sent upon this Institution a great calamity in the destruction, by fire, yesterday, of the principal College Building—the only public building occupied by Students, sixty of whom were thus rendered houseless, and some of whom have suffered the loss of every thing. And this calamity has come upon the Seminary at the moment, when the increased number of Students had constrained the Trustees and Overseers to vote to erect a new College for their accommodation, even by a loan, for a considerable part of the expense.

Under these circumstances, it is confidently hoped, that an appeal will not be made in vain to the generous Friends of Literature; and that the noble liberality, which has supported many valuable Institutions in our country, will sympathise in the distresses of this Institution, and will soon rear up the desolate & still smouldering walls of Bowdoin.

Then shall the new Edifice stand not only as a temple of science, but what is better and more resplendent, a monument of that Charity, which gives to Science all its worth.

WILLIAM ALLEN, *President.*

Bowdoin College, March 5, 1822.

EXECUTION.

On the 7th inst. sentence of death was executed on *Gilbert Close* and *Samuel Clisby*, for a highway robbery committed by them last summer on a Mr. HAYNES, in Cambridge-street. At ten o'clock, the prisoners left the jail, in an open wagon, preceded by Sheriff HALL, and surrounded by his deputies and assistants; and reached the place of execution (near the burial ground on the Neck) about half past 10 o'clock. The prisoners were very decently attired, had weeds round their hats, and appeared to be young men of about 22 or 23 years of age. They surveyed the spectators, and their deportment was confident and collected. The Rev. Mr. WILEY, the Rev. Mr. MAFFIT, and the Rev. Mr. CLOUGH, were the Clergy who attended. On mounting the platform, Clisby examined the rope minutely, and afterwards requested the Sheriff to give it more scope, which was done.—While the Sheriff was reading the warrant of execution, *Clisby* paid no attention to it, but kept traversing the stage; *Close*, however, appeared to listen to it very attentively. The Clergy and prisoners then knelt on the stage, and the Rev. Mr. WILEY addressed the throne of mercy in a very fervent and impressive prayer. After this, *Close* joined very audibly in singing a hymn, led by the Rev. Mr. MAFFIT.—The prisoners then appeared to be in conversation with the Clergy, and, we learn, confessed to them that they were guilty of the *crime* for which they were to suffer;—that *Close* struck Haynes three times, and that *Clisby* cut the pocket from Mr. H's. clothes. After shaking hands with the Sheriff, Clergy, and others, the halters were adjusted to their necks, and caps put on their heads, when it was arranged between the prisoners that Clisby should give the signal, when they were ready to die. When all was prepared, Clisby said to his companion, "I am ready; if you are, the Sheriff is." Close replied "I am." The Sheriff instantly cut the trap rope, and they were launched into eternity, dying apparently without any struggle. The weather was raw; and during the time the prisoners were on the stage, they were allowed some refreshment two or three times.—After hanging the usual time the body of Clisby, we learn, was given to his relatives; and that of Close buried in the adjoining dormitory. The execution of this highest sentence of the law was never performed with more regularity and effect. Clisby, it is said, is a native of New-Hampshire, and Close of the State of New-York. On Wednesday the parents, brothers, and sisters of Clisby took a heart-rending leave of their unhappy son and brother. One of his sisters was in an agony bordering on distraction. Both the prisoners, before they committed the crime for which they have suffered, were tenants of the State Prison.

The concourse of spectators was not so large as on many former occasions.—*Centinel.*

Wednesday, the 10th day of April next, is appointed for the annual Fast in Vermont.

MIDDLESEX REGISTER OF DEEDS.

For the Boston Recorder.

We beg leave through your paper to nominate to the office of Register of Deeds for the County of Middlesex, Mr. WILLIAM WHITNEY, of Watertown, son of NATHANIEL R. WHITNEY, Esq. of that place; as to his qualifications—he is a young man of pure habits, good morals, steady and sober in his department, of strict integrity, and good education. His claims to the notice of his fellow citizens on this occasion may be urged by his friends with more propriety and zeal, on account of his personal misfortunes.—His prospects of good health, industry and ac[illegible] employment in life, have been by an accident wholly destroyed. The duties of the office are well suited to the present state of his health and constitution. No person should be asked for his vote on the ground of charity alone, but this circumstance ought not to be an objection, as every elector may be assured that he will secure the services of a faithful and valuable officer in the election of Mr. Whitney.

MANY ELECTORS.

Mr. WILLIS,—We perceive from the Centinel that CALEB BUTLER, Esq. of Groton, is recommended, as a candidate for the office of Register of Deeds in Middlesex; me most cheerfully join in the recommendation. Being personally acquainted with Mr. Butler, we know his qualifications for that office, and confidently believe, that he is admirably well suited for it. He is a man of integrity, uprightness, and ability. He is, as a surveyor, acquainted with a large number of the farms in Middlesex. He writes a very fair and legible hand, and is well known for his accuracy and promptness in doing business. Let this candidate be known to the electors, and if he be not voted for by all, he certainly will be by the

County of Middlesex, Feb. 23. MAJORITY.

PERSIA.—The Journal of Hamburg, under the head of Vienna, contains several statistical details concerning Persia, of which the following is an extract:—The population of Persia is much diminished by the civil wars of 1722, (epoch of the overturning of the dynasty Isnail Sophi) and of 1743, (year of the assassination of the celebrated Nadir Schah,) is computed at twenty millions, spread over fifty-eight provinces. The present sovereign mounted the throne in 1797, his name is Teth Ali Schah, of the family of Cadjar; he is fifty three years old and passes for a good poet; he has sixty fine sons and as many daughters; his third son Abdas Mirza is destined to succeed him on the throne, although the prince Ali Mirza, who finds himself excluded by this choice, is distinguished by great personal qualities. In the peace concluded with Russia the 12th October 1813, the Emperor Alexander engaged for himself and his successors to lend his power, if necessary, to support on the throne, the Prince who is destined to fill it, so that no foreign power shall interfere in the internal concerns of Persia.

The Ethiopian has changed his skin—at least, so say the Norfolk editors, who announce that a remarkable natural curiosity, no less rare than wonderful, is now exhibiting in that town. This object is a man of uncommon intelligence, who was born *black*, and continued so, until the age of forty-five; since which, he has gradually undergone a change of skin, until three-fourths of him have become perfectly white, his arms and hands have assumed a delicacy & transparancy, not surpassed by those of the most tender-bred female. He was *raised* in *Essex* County, Virginia, and is the *property* of a gentleman of large family, who, *under more prosperous circumstances than at present attend him*, could not be prevailed on to exhibit him as a public spectacle. The advertisement is headed with the 23d verse of the 13th Chap. of Jeremiah: "*Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil.*" As the gentleman owner, as he calls himself, is pleased to find that he can answer the question of the prophet affirmatively, we hope the poor Ethiope will soon find the consequence to follow, viz. that those who are accustomed to do evil to their slaves may learn to do good.—*New-York Spectator.*

Wealth of New-York.—The number of freeholders in New-York State, in 1821, was 259,387.—Acres of improved land, 5,717,494. Neat Cattle, 1,215,049. Horses, 262,623. Sheep, 2,147,351. Yards of fulled cloth, manufactured in the domestic way, in 1820, was 1,958,712. Yards of Flannel and other Woolen Cloths, not fulled, 2,451,107. Yards of Linen, Cotton, or other thin Cloths, 5,635,935. Grist Mills, 2,132; Saw Mills, 4,304; Oil Mills, 439; Fulling Mills, 991; Carding Machines, 1,233; Cotton and Woolen Factories, 184; Iron Works, 107; Trip Hammers, 172; Distilleries, 1,057; Asheries, 1,226.

SELECT SENTENCES.

"If we represent Christ as only an *example* to mankind, and not as making atonement by his blood for sin, we do not preach the *gospel*. VENN.

"When the awful judgments of God are to be denounced, it requires much caution to combine, with manifest hatred of sin, tenderness to the sinner. There is a limit not easily to be found, where reproof tends to exasperate rather than to amend; where it ceases to promote reformation, and begins to provoke resistance." VENN.

A Christmas Anecdote.—The following anecdote had used to be related by Mr. R—— C——, a wholesale mercer of Milk-street, London:—"I was apprenticed to a silk manufacturer in Spitalfields, and during my apprenticeship my friends allowed me 3s 6d a week for pocket-money: I got a tin box made with a slit at the top, in which I every Saturday night dropped my extra sixpence; on Christmas eve, I broke open my box, and the following morning sallied forth in search of objects on whom to bestow my bounty, which in that district were tolerable numerous, giving to each family in proportion to their number, and what I considered their deserts, not exceeding half a crown to any, or less than a shilling; and I assure you that when I sat down to my dinner, the reflection that I had given one to many others, was a high relish to my own." An example worthy of imitation by young persons in general.

Scare Crow.—A gentleman in England whose grounds were constantly robbed by poachers, procured a man's leg from the hospital, and hung it up with a label requesting the owner to send for it. This plan had the effect to save his grounds from encroachment,

DEATHS.

In Baltimore, on the 25th of February, Chistiana Gauker, aged 20 years, a native of Germany. The distressing condition and sufferings of this young woman, and the awful result, ought to be a solemn warning to all match-*makers* and match-*breakers*. She was engaged to be married to a young man of Philadelphia, who, for reasons best known to himself, communicated to her, a short time since, his intention of abandoning her. On the receipt of this information she became the child of sorrow and despair for ten days, when reason left its seat, and she became an awfully distressed *Maniac*, unceasingly calling on her lover to "come to her." On the evening preceding her death, she ordered her "wedding garment" to be prepared—that she "wished to be dressed in white," and that she "was to be married at three o'clock," the precise hour of her departure to a world of spirits.—[*Baltimore Patriot.*

The number of Deaths in the City of Washington in the year 1821, was 355, viz. Adults 170; Children 185. Of these 33 are reported as of Fever, 9 of Typhus, 5 of Intermittent, and 6 of Billious fever; 37 of Consumption; 32 of Convulsions, and 10 of Cholera Morbus. The whole number in the first six months of the year was only 84.

At Union, Va. a Son of James Murray 5 years old, by falling into a kettle of boiling tallow.

PROPOSALS BY
A. SHIRLEY, *Printer*, & W. HYDE,
Bookseller—Portland, Me.

For Publishing by subscription, that justly celebrated and highly esteemed work,

Dr. Scott's Family Bible,

☞ A NEW EDITION WITH THE AUTHOR'S LAST CORRECTIONS,

To be issued in 72 numbers of about 56 pages each, octavo, at 25 cents a number, payable on delivery.

THE work will be elegantly printed on a fine Royal paper, with entirely new type bought expressly for this edition; and will be delivered to subscribers, one number a week, at *William Hyde's* Bookstore, in Portland, or four numbers together, once a month, by agents in each town where the subscribers live. The value of this work is too generally known and too highly appreciated to need any thing said in recommendation of it. An opportunity now offers for every family and every individual, however limited their means, to possess themselves of this inestimable treasure without feeling the expense;—for what family or what individual is there who could not in many ways save 25 cents a week out of their unnecessary expenses; or by a little exertion, earn that sum extra?

The publishers have adopted the plan of publishing in numbers at only 25 cents each, for the accommodation of those who do not feel themselves able to purchase the whole work at once. To pay 25 cents a week, especially if saved from *unnecessary* and perhaps even from *worse than useless* expences, would in the course of a year and a half furnish them with the whole work, out of what would otherwise be wasted, and might also introduce a system of economy which would be of essential service to them through life.

The publishers are aware that the public have been repeatedly and most scandalously imposed upon by subscribing for books at prices far above their fair value, and also by not having them equal in quality to what was promised. As to the first of these objections, the edition now proposed will come at least $3,00 lower than any other edition sells for—and each number will contain nearly double the matter that is given for the same price, in any other work ever published on this plan.—As to the other objection, the publishers pledge their veracity (which they value higher than any pecuniary consideration) that the work shall be in every respect, throughout, full equal to the subscribers' reasonable expectations.

The publication of this work has never before been undertaken in this State; and the publishers rely upon the patronage of their fellow citizens to enable them to accomplish so arduous and expensive an undertaking—feeling confident that the inhabitants of this state will prefer giving encouragement to an enterprize at *home*, rather than to send their money out of the state, especially as they can do it to their own advantage. The first number will be issued in May next, provided a sufficient number of subscribers are obtained to justify the undertaking.

Those who wish to avail themselves of this treasure, are requested to forward their names to either of the publishers in Portland. Subscriptions will also be received by the Booksellers and ministers of the gospel generally throughout the State.

RECOMMENDATIONS.

Dr. Scott's Family Bible has been recommended to the Christian Public in the strongest terms by a very large proportion of the most distinguished divines in our country. That it deserves the recommendations which they have given it, is, I believe, acknowledged by all who are acquainted with its merits. The form in which the publishers of the present edition propose to present it to the public, and the arrangement of its contents, are probably the most convenient which can be adopted; and it is hoped that their undertaking will be patronized by all the friends of evangelical truth and religion in Maine. EDWARD PAYSON.

I cheerfully concur in the recommendations of Dr. Scott's Family Bible. P. S. TEN BROECK.

Dr. Scott's Family Bible is a most valuable work. It cannot be too extensively circulated, and it is ardently hoped that the publishers of the proposed edition will obtain a *very large* subscription. THOMAS B. RIPLEY.

The work is also recommended by Rev. Dr. GRIFFIN, President of Williams College, Mass.—Rev. ASA EATON, Boston—Rev. Dr. BATES, President of Middlebury College—Rev. DANIEL SHARP, and Rev. Dr. BALDWIN, of Boston—Rev. Dr. DANA, late President of Dartmouth College—Rev. Dr. SANDERS, and Rev. JOSEPH EMERSON, author of the Evangelical Primer, as a work eminently calculated to promote the cause of truth and piety—"a treasure which every family ought to possess"—in which all the leading doctrines of Christianity, as professed and maintained by the most eminent reformers, are happily illustrated and enforced—containing "the meek, affectionate, healing, yet faithful spirit of the Gospel"—and a work in which "sincere inquirers into a knowledge of duty, will always rise from a perusal of its pages with minds more enlightened, with good resolutions strengthened, and with the best affections invigorated."

Those who have had an opportunity of comparing the several editions published in this country, give the form proposed in our prospectus the most decided preference, as being "cheaper, less cumbersome and more elegant."

The Publishers will only add that the Rev. Author was engaged for sometime previous to his decease, in revising and correcting the above work for a new stereotype edition, which has since been published in England, and from which our edition will be copied. They do not pretend that they shall be able to offer to the patrons of this new edition, a work *more worthy* of their support than any other person *has the power* to present; for they do not question the *power* of others to copy from the same.

☞ Those who prefer purchasing the whole work altogether can have it done up in good board binding in 6 volumes at $18; or handsomely full bound and lettered, at $21. March 9.

BRADFORD ACADEMY.

THE first Summer term at Bradford Academy, will commence on Wednesday, the first day of May. The "Female Apartment" will be open at that time, for the reception of young Ladies under the care of the same Instructor and Instructresses, as the last season. The first term will be thirteen weeks. BENJ. GREENLEAF,

March 6, 1822. *Preceptor of the Academy.*

FARM AT AUCTION.

FOR sale in Woburn, ten miles from Boston, and within a few rods of MIDDLESEX CANAL, a Farm. It consists of about seventy acres well proportioned for tillage, mowing, and pasturing; with a good supply of Fruit Trees and WOOD. A never-failing stream, running through the center of the Farm, with a fall of about thirty feet, affords an excellent situation for a Mill or Factory. The water and variety of the grounds render the place remarkably capable of embellishment as a Country Seat, and worthy the attention of any gentleman wishing for retirement at a pleasant distance from Boston.—Buildings remarkable convenient and in good repair. Apply to the subscriber on the premses.

The above Farm will be sold entire, or in lots to suit purchasers. A water privilege, with a fall of more than 20 feet, may be had in one lot; an elegant building spot in full view of the Canal in another.—The stock, tools, and sundry furniture; a quantity of hay, corn, cider, vinegar, casks &c. &c.; a Pew in the gallery of the Congregational Meeting House, and a share in Woburn Social Library will also be sold. Sale, if not previously made, will be by AUCTION, on Wednesday 27th March inst.—real estate 10 o'clock, personal at 1. Terms liberal.

March 2. JOSEPH CHICKERING.

SCOTT'S FAMILY BIBLE.
A NEW EDITION WITH THE AUTHOR'S LAST CORRECTIONS.

[*Clergymen and others disposed to undertake to collect subscribers for this edition, will be allowed* UNUSUALLY LIBERAL DISCOUNTS.]

PROPOSAL by SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, for publishing another edition of SCOTT'S FAMILY BIBLE. In Six *Volumes Octavo.*

The Rev. Author at the time of his disease was engaged in correcting and amending the work for a new Edition. The publisher, at that time in Europe, availing himself of this information on the spot, will be able to offer to the patrons of this new edition, a work more worthy of their support, than has hitherto been published.

Extracts of LETTERS to the Publisher.

Rev. Asa Eaton of Boston.—"It is a TREASURE WHICH EVERY FAMILY OUGHT TO POSSESS. For the success of your undertaking you have my best wishes and fervent prayers."

Rev. Dr. Joshua Bates, President of Middlebury College.—"Sir, I am pleased with your proposal for publishing Scott's Family Bible, and sincerely wish you success in your undertaking. I have no doubt, that it will be well patronized by the religious public.

Rev. Dr. Baldwin, of Boston.—"I feel free to say, that in my estimation it deservedly ranks among our ablest and best commentaries. All the leading doctrines of Christianity, as professed and maintained by many of the most eminent reformers, are, in my judgment, very happily illustrated and enforced."

Rev. Joseph Emerson, Author of Evangelical Primer, &c.—"Six editions of this great work have been published in this country.—I have had considerable opportunity to examine and compare specimens of all these six editions, and am decidedly of opinion, that most people would greatly prefer ARMSTRONG'S EDITION, now publishing in Boston. As the fold is octavo, the volumes are not nearly so large as those of the quarto edition; but the paper is finer and whiter; the execution handsomer; the print, to appearance, nearly as large; and as it can be turned to the light with much less inconvenience, it may perhaps be read with equal ease & pleasure. It has the advantage of being cheaper, less cumbersome, & more ele[gant]"

"ARMSTRONG'S EDITION, therefore, is one which I can most highly recommend for the use of families. It is peculiarly calculated to supersede the use of a large Bible: and in two respects it will answer a better purpose; merely for reading the scriptures, as it is less cumbersome, it may be read by several persons at the same time."

TERMS.

I. It shall be well printed on good white paper, with a new type cast expressly for the w[ork] & be equal to the other editions from the same p[ress]

II. It will be comprised in six large volumes, about 750 pages each, on an average, contain[ing] the OLD AND NEW TESTAMENTS with the INTRODUCTORY OBSERVATIONS to the Books, &c. and NOTES AND PRACTICAL OBSERVATIONS.

III. Persons who procure subscribers for the work, will be allowed EVERY SIXTH COPY GRATIS; two copies for ten: three for fifteen, and in the same proportion for any number, however large, ☞ and if only TWO COPIES are taken a reasonable compensation will be made, in order that no one may lose the benefit of his exertions.

IV. The price, well done up in boards with strong cartridge paper backs, will be $3 a volume, or $18 for the whole set; if bound in sheep and lettered, with double titles, it will be $3,50 a volume, or twenty one dollars for the whole set, payable on delivery. A volume will be published once in 3 months.

⁂ Subscriptions will be received by JOHN HAVEN, Broadway, New-York, E. THA[YER] Charleston, S. C. and S. C. and I. SCHENK, [Sa]vannah, and by many others in the United States. Subscription Papers may be had gratis of the [pub]lisher. tf March

NEW WORKS.

LINCOLN & EDMANDS, No. 53, Cornhill, Boston,——Have for sale,

The Hundred Wonders of the World, and of the Three Kingdoms of Nature, described according to the latest and best authorities, and illustrated by numerous engravings. By the Rev. C. C. CLARKE. Price $3 50. "The *ancients* boasted of their Seven *Wonders* of the World; but this work will prove that the *moderns* may boast of their Hundred *Wonders*."—MORSE's new edition of the Universal *Gazetteer*, $5 50.—A Manual of Chemistry, by T. BRANDE; to which are added, Notes and Emendations, by Dr. W. J. MACNEVEN.

☞ Just received, a quantity of BLAIR's Philosophy. ☞ On hand a quantity of Type Ca[ses]

March 9.

VALUABLE BOOKS.

FOR Sale by LINCOLN & EDMANDS, No. 53, Cornhill, Boston—Fuller's Gospel Worthy of all Acceptation, a new edition, with replies to various authors who had attacked the work, $—Mason's Spiritual Treasury for the Children of God, containing a reflection for every morning and evening in the year, from select texts of Scripture, 2 vols. 2, 50—Bogatzky's Golden Treasury, 1, The History of the Church of Christ, from the days of the Apostles to the year 1551, abridged from Milner's Church History, by Rev. Jesse Town[send], 3, 75—Booth's Reign of Grace, from its rise to its consummation, 1.—The Practical Expositor, Scripture illustrated by facts, and arranged for every day in the year, by Rev. Charles Buck, $1

March 2.

BOOKS AT LARGE DISCOUNT
AT NO. 48 CORNHILL.

FOR sale at the rooms over No. 48, Cornhill, a very extensive assortment of BOOKS, consisting principally of the large stock recently belonging to Messrs. *Thomas & Andrews*, amounting to over ONE HUNDRED THOUSAND DOLLARS, and comprising as great a variety as can be found at any other establishment in New England, of valuable standard works in Theology, Medicine, Surgery, Law, Geography, Natural and Moral Philosophy, Astronomy, History, Biography, Voyages, Travels, &c. &c. together with a general assortment of School and Classical Books, which, in general, will be sold at 50 *per cent discount*, viz. ONE HALF OF THE REGULAR RETAIL PRICES.

Purchasers of Books are invited to call at the above establishment, where from the extent and variety of the stock, and the large discount proposed to be made, an opportunity is presented of supplying themselves with books superior to any one that has occurred for many years, or probably will occur for many years to come. March

MUSIC TUITION AND BOARD.

MR. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Pianoforte, Organ and Singing. Application may be made at the Franklin Music Warehouse, Milk-street, or at his house in Leverett-street, Green-street, West Boston, where a few young Ladies can be accommodated with Board, and the use of his Pianoforte. Nov.

A GOOD OPPORTUNITY.

WANTED, as an Apprentice to a respectable business, an active LAD, about 14 years of age, of good morals and respectable connexions. One from the country would have the preference. —Inquire at this Office. March

WANTED in a small private family, with children, a capable, neat, prudent woman, that can be well recommended;—such an one will meet with good encouragement. A middle aged person would be preferred.—Inquire at this Office.

March 9.